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NOVEMBER 7, 1956

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UNCOUNTED BLESSINGS

DRIVING DOWN the country road I had often noticed the sign tacked on a large oak tr in front of a farmhouse—"Woodworking." One autumn day I stopped to inquire abo having a piece of furniture repaired. The oak tree was beautifully colored, its leaves flami in the sunlight.

Sounds of buzz saw and hammer came from the barn and someone inside was whistli a merry tune above the din. I entered and saw at the far end of the building a man in wheelchair, bent forward over a work bench.

AS HE WHEELED AROUND to face me, I was taken aback. He was dwarfed and ba crippled.

After we had arranged for the work to be done, I commented, "It's such a beautiful da

"Makes you glad to be alive, doesn't it?" he responded, smiling.

"I could not help but stop to admire your oak tree," I continued.

He wheeled to the doorway and looked up at it. "I'm as thankful for the beauty of t tree as I am for the strength of these hands," he said.

I drove away thinking of the simple sermon he had preached to me. In spite of handicaps, he was thankful for the everyday blessings that so many of us take for grant

—PHYLLIS G. BRAND

The LUTHERAN News Magazine of the United Lutheran Church in Americ

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THIS WEEK in The LUTHERAN

WHERE DO WE STAND ON DIVORCE? - - - - - - - - 12
ULC convention adopted a statement on marriage and remarriage

EXPLORING AFRICA - - - - - - - By Franklin Clark Fry 16
Missions progress slowly in carrying the gospel into the jungle

CAN CHRISTIANS HAVE FUN? - - By Rachel Conrad Wahlberg 19
A housewife says yes, and describes joys of Christian family life

NEWS

Church in the News - - - - - - - - - - - - - - - 4

Concluding Report from Harrisburg - - - - - - - - - - 8

Washington: Bulganin Letter - - - - By Robert E. Van Deusen 15

Overseas: Argentina - - - - - - - - By N. Earl Townsend 30

News in the Churches:

Caribbean - Francisco Molina 39
Central States - Paul C. Wiegman 33
Illinois - - John E. Cooperrider 32
Kentucky-Tennessee - R. G. Imhoff 40
Ohio - - E. Rudoph Walborn 44
Pa.: Lancaster - Ernest J. Hoh 37
Pa.: Williamsport - Arthur W. Lawver 34
Virginia - - Marshall F. Mauney 41

Campus - - - - - - - - - - - - - - - - - 36

FEATURES

Five Make a Family: Better - - - - - - By Margaret A. J. Irvin 23

Worship Notebook - - - - - - - - By Edgar S. Brown, Jr. 25

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 27

Books - - - - - - - - - - - - - - - - - - 28

Letter to the Editor - - - - - - - - - - - - - - - 31

In Conclusion - - - - - - - - - - - - - - - - - 50

COVER PICTURE. Spire of Lutheran Church towers over public square in old Southern city.

THE CHURCH IN THE NEWS

Protestant heritage acclaimed

A swelling chorus of Luther's hymn *A Mighty Fortress Is Our God* resounded through thousands of churches and auditoriums last week. The Reformation Festival of Faith, once only a Lutheran observance, was being widely celebrated by councils of churches and other Protestant groups.

"Only where the principles of the Protestant Reformation have really gained sway has democracy securely come to flower," Dr. Franklin Clark Fry, United Lutheran Church president, told 2,000 at the rally sponsored by the Church Federation of Greater Dayton, Ohio. The program was the first religious activity in Dayton's renovated Memorial Hall in which sessions of the ULC's 1958 convention will be held.

Foundation stones of the Protestant heritage are equality, intelligence, and respect for self and for others, Dr. Fry said. "It is convincingly clear that evangelical Christianity and Christian democracy belong together," he declared, but added that Christianity does not exist to promote any political system—"even the noblest of them all, democracy." He pointed out that Christianity has survived many political changes and today "lives a brave, even if oppressed, existence under the Red Star."

Ohio congregation can use mansion

Last spring the rapidly growing Lutheran Church of Our Saviour in Oakwood, a suburb of Dayton, Ohio, took an option on a 43-room mansion. The former home of cash-register-maker Frederick B. Patterson, the great house had been bequeathed to Miami Valley Hospital which was willing to sell it to the ULC congregation for $85,000. cost when built in 1927 was $350,000.

Neighbors filed suit to prevent the co gregation from using the building as chapel. The deed restricted it to sing residence use, they claimed.

Last month, Common Pleas Judge C vin Crawford ruled that the congregati could use the building. Because of size, it has little value today as a priv residence, the judge noted. Deed restr tion would apply only if the four-and half acre property were to be subdivid or developed, he said, adding that nice question could arise" if the chur made major structural changes in t building.

The congregation must get an cupancy permit from local authorit and construct off-street parking facilit before it can use the property, which about one mile from present quarters.

Synagogue gets zoning OK

The 68 Jewish families in Garden Ci Long Island, N. Y., have their own sy agogue this fall after a court fight. G den City's Village Board had refused permit the Jewish Center to use \$86,000 house it purchased on one of village's main streets because parki facilities might become "inadequate" a the presence of the synagogue wo "change the neighborhood's charac and depreciate real estate values."

The board had no right to consi whether the synagogue would depreci property values or to prophesy futu traffic jams, said N. Y. State Supre Court Justice Marcus G. Christ. Su action would "restrict freedom of w ship," he declared, ordering the board permit conversion of the dwelling int

orship center and religious school.

In a St. Louis suburb, a Jewish Reform ongregation was fighting for permission o build a synagogue and school on a 24-cre plot. Aldermen in Creve Coeur had efused the permit, citing "additional raffic congestion" that would result from ae building. Temple Israel challenged he refusal as "discriminatory and un-onstitutional." The battle was the con-regation's second. Two years ago it had ost a plea to build on acreage in Ladue, nother suburb of St. Louis.

Church giving hits peak

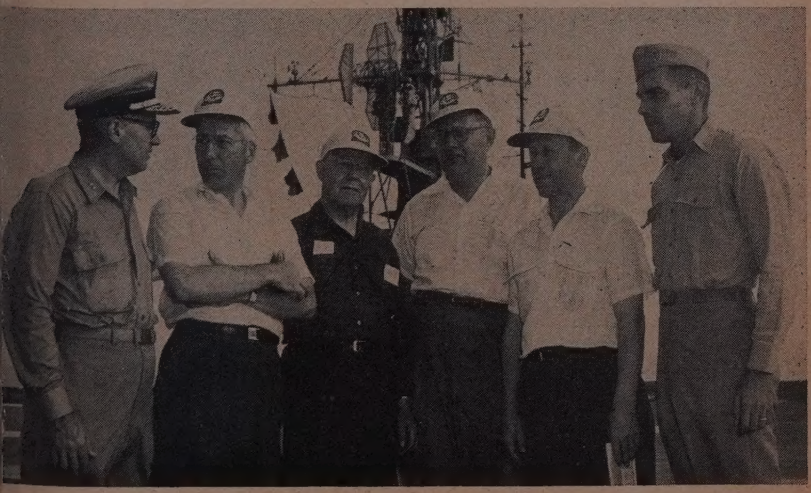
U.S. Protestants in 50 major denomi-ations gave a record $1.8 billion to their hurches in 1955, according to figures nnounced by the Rev. T. K. Thompson, National Council of Churches steward-hip director.

The total of $1,842,592,260 reflected n 11 per cent increase over the previous ear. Approximately 80 per cent went for local congregational expenses, including building funds. Benevolence giving for home and foreign missions and other causes totaled $358 million.

United Lutheran benevolence income reached a new high in 1955 with $5,962,700 contributed for general church causes, but the gain over 1954 was only 3.5 per cent, considerably below the national average. ULC Treasurer Edmund F. Wagner reported receipts for the first nine months of 1956 are about 14 per cent ahead of 1955. Total received up to Oct. 20 was $4,394,924. The 1956 budget quota is $7.5 million. At the present rate of giving, ULC income will be about $600,000 short of this quota.

Fund campaigns boycotted

Throughout the U.S. and Canada communities were pooling appeals for charitable organizations in Community Chest or United Fund drives. In several



LUTHERAN LEADERS LEARN ABOUT NAVY'S RELIGIOUS PROGRAM

On special cruise aboard U.S.S. Saipan with Admiral E. B. Harp, Jr., are Dr. George F. Harkins (ULCA), Dr. O. A. Benson (Augustana), Rev. R. E. Braulick (ALC), Dr. F. A. Schiotz (ELC) and Chaplain T. B. Uber (ULCA). (U.S. Navy photograph)

areas they aroused bitter criticism from religious groups.

Roman Catholic leaders in Lorain, Ohio, told parishioners they "could not properly contribute" to the United Fund appeal because it included building funds for the YWCA and the Salvation Army. To give would be "to recognize these forms of religion" promoted by Protestant organizations, said a pamphlet distributed at worship services "with the approval of the head of the diocese."

Since about 60 per cent of the 55,500 people in the steel-making city are Roman Catholics, withdrawal of support would wreck the drive, officials feared. They eliminated YWCA and Salvation Army appropriations from the budget and Roman Catholic priests then "withdrew their objection."

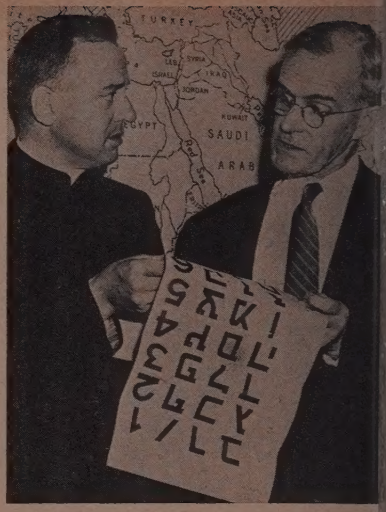
In New Mexico, Roman Catholics endorsed the Albuquerque appeal but withheld support from a similar campaign in Santa Fe. Only one out of six Roman Catholic agencies was included in the Santa Fe appeal while Catholic Charities receives its full support from the Albuquerque drive, a letter sent from the chancery office said.

Protestant ministers in Albuquerque urged elimination of all "sectarian institutions" from next year's campaign. They said Catholic Charities gets a disproportionate amount of the campaign fund and limits its services to members of the Roman Catholic Church.

Mechanical brains aid scholars

Concordance for the Revised Standard Version of the Holy Bible is being completed through use of Remington-Rand's giant mechanical computer Univac. Work which might have taken 30 years if done by individuals has been finished in less than three years.

Last month it was revealed that the



THEY USE MECHANICAL BRAINS

The Rev. Robert Busa and Dr. Millar Burrows head project to compile concordances on the electronic computer

International Business Machines' electronic computer "705" has also been impressed into the service of churchmen. With the aid of the machine concordances will be compiled for the Dead Sea Scrolls and works of Thomas Aquinas.

Preliminary work on the Dead Sea Scrolls compilation will be done by Jesuit priests using IBM date processing machines. American editor for the project is Dr. Millar Burrows, professor of biblical theology at Yale Divinity School and author of a recent book about the scrolls. Heading the group that will compile the Thomistic concordance is the Rev. Robert Busa, faculty member of Aloisianum College, Gallorata, Italy, where the work will be done.

Lentz to stay at Carthage

Unanimous action by Carthage College trustees at an Oct. 24 meeting in Chica

ersuaded Dr. Harold H. Lentz to reonsider his previously announced resigation as president of the Illinois college. After trustees had "respectfully rejected" he resignation, Dr. Lentz said he would urn down a call to an Ohio congregation.

In refusing to accept the president's esignation, the trustees pointed out the accelerated progress" of the college durng Dr. Lentz's five years of administraion and cited the "confidence and hearty upport" which he has won from the ynods that support the institution. "Unxpected factors" like the recent death of the Illinois Synod president and other items of unusual importance" also comelled rejection of the resignation, the rustees said. The college has been conidering relocation.

Church agency called "spy"

International relations, marital relaions and church-sponsored relief work ot thoroughly scrambled last month hen Russian-born Alexei Chwastov ook off for Moscow with his Americanorn daughter, Tanya. After U.S. authorities failed to halt the three-year-old child from sailing away with her father, he child's mother, Mrs. Helena Dieczok of Detroit—who is not married to the child's father—pleaded with church groups for help.

Charging that Mr. Chwastov, a resettled DP, had been subjected to improper pressures to return to Russia, Church World Service entered the picture. It requested British authorities to intern father and daughter until court hearings could be held to determine proper custody of the child. CWS is the international relief arm of the National Council of Churches.

British courts acted promptly and took the pair off a Russian ship while Mrs. Dieczok flew to London at the expense of a New York newspaper. With her was Dr. Norris Wilson of CWS.

Russians attacked CWS intervention in the case. It uses the word "church" only as a label, cried *Izvestia,* Moscow Red newspaper. Under cover of the word, it is "one of the branches of the American espionage organization, the FBI." By co-operating with Sen. James O. Eastland, chairman of the Senate subcommittee for internal security affairs, CWS "clearly shows its espionage connections," the Red paper charged.

Melish foes ousted

With all invaders repelled, the Rev. William Howard Melish appeared this week to be in clear control of Holy Trinity Episcopal Church in Brooklyn. The embattled "acting rector" had for years been engaged in skirmishes with the Long Island Diocese and with elements in the congregation because of his alleged left-wing views.

In September the New York Supreme Court ruled that the election of Dr. Herman Sidener of Garden City as rector of the parish was invalid. Bishop James DeWolfe had "installed" Dr. Sidener as rector in a ceremony marked by objections from Melish supporters. On another occasion Mr. Melish and a clergyman sent by the bishop had conducted rival services at the same time.

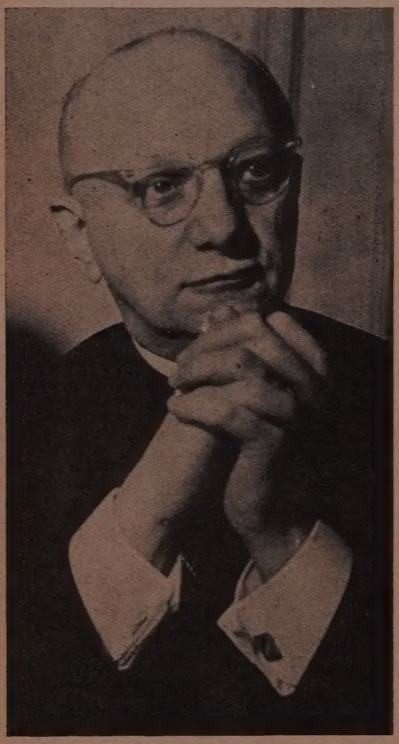
Last week a congregational meeting by a 165-2 vote ousted from office the two vestrymen who had led the movement to replace Mr. Melish. Neither Lewis G. Reynolds nor J. Royal Rutledge was present at the meeting.

Mr. Melish continues as "acting rector" because episcopal approval is needed before he can hold full title as spiritual leader of the parish. The diocese is continuing a "judicial inquiry" into Mr. Melish's conduct.

CONCLUDING REPORT FROM HARRISBURG

ACTIONS AND ADDRESSES at the 20th biennial convention of the United Luther Church held in Harrisburg, Pa., Oct. 10-17, have been reported in the last three iss of THE LUTHERAN. A few additional matters are described below.

Major decisions of the convention included adoption of statements on marri and family life and on desegregation (*see page 11*). Pensions for older pastors w increased and will reach a $1,500 minimum in five years. A budget of $15 mill was approved for 1958, the ULC's 40th anniversary year. A new plan of operat for home mission was adopted, replacing the 30-year-old system now in use. W of evangelism was kept under the Board of Social Missions and the evangeli emphasis extended until Jan. 1, 1960, although "synods and congregations" will ca on the program. Plans for Lutheran unity were given strong support as the U Commission was given authority to proceed with merger plans that would incl "all or any" Lutheran bodies in organic union.



RE-ELECTED AS SECRETARY

Dr. F. Eppling Reinartz, ULC secretary, has been named to a new four-year term

Missions need money

Establishment of 153 new congre tions—an all-time record—during past two years was reported by Dr. Ri ard H. Gerberding, executive secret of the Board of American Missio More than 170 fields are currently aw ing occupancy, the board reported, combined shortage of funds and of p tors was hampering the mission advan

Delegates discussed at length possi methods of providing added funds BAM use. Loans were suggested, Dr. Gerberding replied, "The board d not want to go into debt." Said Elwood Bowman, "The money for advance is in people's pockets. By givi through regular apportionment this ye there is an opportunity to help ho missions continue their progress."

Dr. Fry reminded the convention th 60 per cent of all funds received Part II of the 1956 budget was to go home missions. If ULCA congregatio met their quotas in full, home missio would be assured of adequate supp for the coming year.

City churches to get help

"Downtown churches are in trouble Dr. Earl Freese of Rochester, N. Y., to

e convention. "Forced to move out, eir buildings are often sold to sects or linter groups for a fraction of their alue."

Plans to study the problems of the ban church were proposed, but the ev. Oliver Powers of Brooklyn was nong those objecting. "City churches Brooklyn are the victims of study," said. "For 30 years we have been udied but there is still no action."

After considering a memorial from e New York and New England Synod, lus substitutes proposed from the floor, ne convention ordered the Board of merican Missions to set up an urban hurch planning department which would d established congregations, work with xisting agencies, guide new inner-city issions, and help to rehabilitate, re-ocate or merge existing congregations.

o test laymen's program

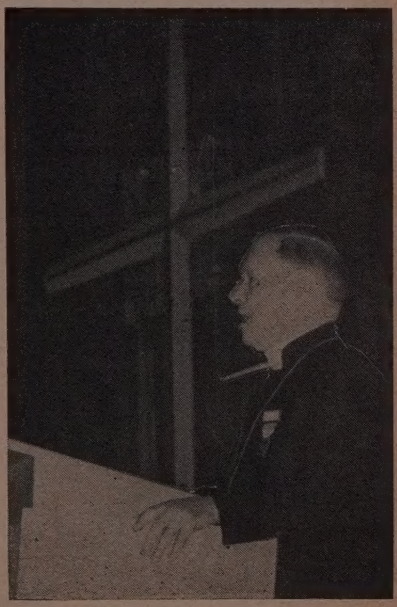
After World War II, Lutherans in ermany developed a program of "evan-elical academies" in which laymen from he professions, business and industry athered in some quiet place to discuss reely the meaning and application of hristian faith in the world. A similar rogram should be conducted in the U.S. nd Canada, the Board of Social Missions ecommended.

Pointing out that the name had no neaning for Americans, Dr. Abdel Ross Wentz moved to amend the proposal to read that "a program of group fellowship and study similar in purpose to the evan-gelical academies developed in our sister hurch in Germany should be explored by the Social Missions Board." This was adopted.

Bulletins to be shortened

Delegates who began to feel a little round-shouldered after a few days of carrying the heavy bulletins of reports back and forth from hotels to convention hall were cheered by an action taken on Tuesday morning. Chairman Carleton T. Woodring of the Committee on Reference and Counsel proposed "that the Executive Board be instructed to take every proper step to condense and simplify its reports to future conventions of the church."

Although careful pruning by ULC Secretary F. Eppling Reinartz had helped reduce the size of this year's bulletins of reports, delegates had four volumes to shuffle through. There was an Advance Bulletin of Reports (137 pages), the big orange-covered Bulletin of Reports (939 pages), a Supplementary Bulletin (93 pages) and a 17-page mimeographed supplement. Dr. Edmund A. Steimle, convention chaplain, called the assortment the "telephone directory and its



GREETINGS FROM FINLAND
Bishop E. G. Gulin addresses convention

supplemental suburban directories." In less gracious terms, several delegates referred to the main bulletin as a "doorstop."

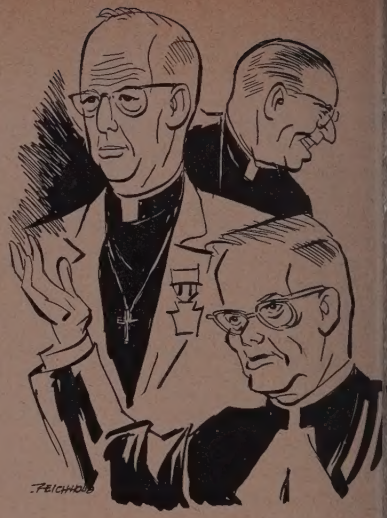
Convention sites selected

The 1958 convention of the ULC will be held in Dayton, Ohio, Dr. Reinartz reported for the Executive Board. Sessions will be held in Memorial Auditorium, with the possibility that some of the services can take place in the new Wittenberg College chapel. Wittenberg is at Springfield, about 40 miles from Dayton.

The 1960 convention will be held within sight and sound of the Atlantic Ocean, at Atlantic City, New Jersey. While plans are very incomplete, if held in the great auditorium there it will be possible to seat delegates at tables where they can more easily handle the various bulletins and printed reports.

Church House addition okayed

"Church councils need congregational permission before they can sign building contracts. How was it possible for the



THREE PRESIDENTS

President H. H. Bagger of Philadelph Seminary, President Lawrence Himm man of the Pittsburgh Synod, and (b low) Bishop Elis Gulin of Tampere, Fi land, came within range of artist Ral Reichhold's sketch pad during the se sions of the convention at Harrisbur

SECTION OF DELEGATES AT STATE EDUCATION BUILDING FORUM

Few seats were vacant as the 687 attended sessions faithfully all week

STATEMENT ON DESEGREGATION

The ULCA, recognizing its deep involvement in the moral crisis confronting the U.S.A. in the current controversy over desegregation, occasioned by the Supreme Court decision of May 17, 1954, affirms its belief in Christian convictions as expressed in the *Statement on Human Relations* adopted by the Executive Board of the ULCA and the Board of Social Missions (April 1951), and calls upon all its congregations and people, exercising Christian patience and understanding, to work for the fullest realization of the objectives of that statement.

We believe that Christians have special responsibilities to keep open the channels of communication and understanding among the different groups in this controversy. Our congregations are encouraged to contribute to the solution of the problem by demonstrating in their own corporate lives the possibility of integration.

We furthermore state that due heed ought to be given the following principles by all and especially by those holding civil office, since they hold their power under God and are responsible to him for its exercise.

(1) The public school system so necessary to the maintenance of a democratic, free and just way of life, must be upheld and strengthened.

(2) All parties to the present controversy are in duty bound to follow and uphold due process of law, and to maintain public order.

NEW-JERSEY-ON-THE-SIDEWALK, PA.
Philadelphia Pastor Frederick Goos chats with Pastor William H. Niebanck of Rutherford while New Jersey Synod President Edwin H. Knudten confers with Alfred W. Kiefer and Henry M. Waitz

JLC Executive Board to commit itself to construction of a $600,000 addition to the Lutheran Church House in New York?" demanded Henry F. Waitz, Jr., New Jersey delegate. In reply, Dr. Fry cited the precedent of the Church House purchase in 1944 and the mandate of the 1954 convention that the Executive Board provide space for all boards and agencies. To avid any legal tangle, delegates unanimously approved the Executive Board initiative.

Dr. Edmund F. Wagner, ULCA treasurer, explained in detail the proposed addition, which will be on the 37th Street side of the present building and will not affect its architectural design. Describing the desirability and value of the present site, Dr. Wagner told the convention that adequate financing had been provided for the addition. The ULCA treasurer is president of the General Realty and Utilities Corporation, a major real estate holding and operating company.

WHERE DO WE STAND ON DIVORCE?

A NEW STATEMENT on marriage and family lif was adopted by the Harrisburg convention. Som of the ULC delegates thought it lowered "bars on divorce, but the majority believed it subst tuted an evangelical standard for a "code morality

IT WAS DIFFICULT for newspaper reporters to explain in a few words what the United Lutheran Church said at the Harrisburg convention regarding remarriage of divorced persons. Some wrote: ULC RELAXES STAND ON DIVORCE. Some of the convention delegates who argued against the statements adopted at Harrisburg were convinced that the church was letting down its standards.

In a two-and-a-half hour discussion several delegates spoke for keeping the church's 1930 rule that "only the innocent party to a divorce which has been granted on scriptural grounds can be remarried under the auspices of the Lutheran Church during the lifetime of the other party, and then not until the expiration of a year after the divorce decree shall have been granted."

BUT BY A LARGE majority vote the Harrisburg convention dropped the 1930 rule. This does not mean—it was emphasized by the commission which prepared the new statements—that the church is any less opposed to divorce than it has ever been. "Every divorce is a *divorce,* a tearing apart of what belongs together," said Dr. Martin J. Heinecken. "And therefore there is no divorce, no matter for what reason, which is not a sinful violation of a union that has already been established."

The 1930 rule, based on the opinic that in a divorce one party is guilty an the other innocent, and prescribing one-year waiting period before rema riage, is "code morality," said Dr. Haro Haas. "It simply does not apply in th situations which I often face as a pastor The new statement, he said, "gives me pastoral relation with my people on th basis of the gospel. It says that whe through sin a marriage has been broke and cannot be reconstructed, that I ca deal with people in a pastoral way, as v deal with those who have found then selves in a violation of God's intentic with reference to himself, or other pe ple generally, or property."

The discussion at Harrisburg beg with the reading by Dr. Harold C. Let staff secretary of the Board of Social M sions, of the "summary statements marriage and family life" (printed in th Aug. 29 LUTHERAN). Pastor William Zimmann, chairman of the commissi which prepared the statements, brie explained the commission's intentior We have been mindful, he said, "that t whole polity of our United Luther Church is not one of legislative oper tion, nor of the establishment of can law.

"The method of Jesus is always to l down the principles of his kingdom a then to allow men to make the necessa

applications as circumstances arise. We are not formulating any marriage code. We have sought to follow this principle of Jesus, and it is our conviction that careful use of the study document and a prayer and constructive application of the summary statements will serve to support and heighten the whole moral and spiritual sensitivity of our church in dealing with marriage and divorce."

NEXT CAME Dr. Martin J. Heinecken, Philadelphia Seminary professor, who said "we believe that what we are here presenting is in accord with God's Word, and furthermore that it stands squarely in the tradition of the Reformation."

The "intimate sexual union," said Dr. Heinecken, "can never under any circumstances be a mere physical union that does not involve the profoundest so-called spiritual changes and involvement. It is precisely because of the intimacy, the profundity of the sexual union that it should never be entered into apart from the realization that it is this union which knits for life. Therefore monogamy and fidelity belong together."

Divorce, said Dr. Heinecken, is a sinful violation of this union. "The best you can say is that a divorce may in a given situation—all the details of which you must know—be the lesser of two evils. No divorce, therefore, could occur if every avenue of reconciliation had not been first explored. And we should never underestimate the reconciling power of God.

"It would seem, therefore, next to impossible," said Dr. Heinecken, "that Christians should ever be divorced. Nevertheless it is a possibility, although a sinful one. If such a divorce occurs, it behooves the whole church to repent. We are members one of another. If one suffers, we all suffer. We should all repent if we in the Christian fellowship have not sufficiently born one another's burdens to keep together that which should belong together."

REGARDING REMARRIAGE of divorced persons, Dr. Heinecken said "we should take repentance and forgiveness seriously. If God forgives, I would think that we would also forgive. We should deal with every situation on its own merits. Only when we have assurance that the conditions stated in the report are fulfilled should there be remarriage.

"If anyone feels that this would open the floodgates, then I don't think he has understood the proposal. What it shall do, I think, is put out of business a lot of Marrying Sams."

Dr. Heinecken said he was against specifying a one-year waiting period before remarriage because this "is the kind of legalism we have intended to rule out. If the proposals here are followed, it would certainly carry with it the necessity of a long waiting period. It might take 10 years.

The new statements, said Dr. Heinecken, "obviously leaves the burden of the decision with the one who must make it. This does not enable you to hide behind a law. There could be situations when a long period has already elapsed, when people have been separated for a long time, when all the conditions have already been met, and then the final divorce decree is given. What is the sense in saying, 'Now you must wait another year before you can be remarried'?"

The statements adopted at Harrisburg assert that "the divorced person seeking remarriage must recognize his responsibility in the breakup of the former marriage. He must give evidence of repentance and have made an effort to overcome his limitations and failures.

He must have forgiven his partner in the former marriage, and he and his intended spouse must give assurance that he will fulfill his obligations to those involved in his former marriage."

A further requirement is that "the divorced person must give evidence of his Christian faith by his witness in the church and must have received adequate counsel and training in preparation for remarriage." Observance by pastors of this requirement would rule out solemnizing marriages of persons not known to them as faithful members of the church.

THERE WERE two vigorous attacks on the proposed statement. One came from Dr. T. A. Kantonen of Hamma Divinity School. He said that "in view of the spreading divorce evil, the church should first of all affirm clearly our Lord's own explicit teaching on divorce and remarriage. The present situation calls not for a weak statement, such as this one, but a strong, courageous witness to God's absolute will, such as the stand taken by the Church of England in the case of the proposed marriage of Princess Margaret."

A second attack was made by Dr. F. R. Knubel, president of the New York and New England Synod. He objected to the proposal that there should be no church law regarding remarriage of divorced persons. "The statement has been made that this particular passage that we quote (Matt. 19:9) is unique in that everywhere else our Lord Jesus Christ gives principles and general statements, and that only here, concerning remarriage, does he give a rule. I believe that the Lord Jesus Christ meant to make a rule here.

"Christianity," said Dr. Knubel, "has been the great stalwart force behind marriage purity through the ages because has had a law for its members on thi particular thing."

The Kantonen and Knubel attempts t make basic changes in the marriag statement were defeated by large ma jorities. Prof. Richard R. Syre of Cer tral Seminary said that "in the new state ment we are raising the standard o judgment by not permitting any one ex cuse to be an acceptable cause for di vorce, but are rather saying that the re issue is whether a man understands wha God's view of marriage is, and is willin to submit himself to that view."

ON THE PROPOSAL that the church en dorse conception control, there was on a brief argument. The statement adopte was: "Husband and wife are called exercise the power of procreation respo sibly before God. This implies plannin their parenthood in accordance with the ability to provide for their children ar carefully nurture them in fullness Christian faith and life.

"The health and welfare of the mothe wife should be a major concern in suc decisions. Irresponsible conception children up to the limit of biologic capacity and selfish limitation of th number of children are equally detri mental. Choice as to means of conce tion control should be made upon pr fessional medical advice."

One delegate moved to strike out th statement "because you are opening u a very controversial issue." Dr. Hen H. Bagger, president of the Philadelph Seminary, replied that he welcomed th statement because it does deal with a co troversial question. "It's time that w make our profession match our pra tice," he said, "and that we acknowled with courage the conduct that is the ma of virtually all."

WASHINGTON

By ROBERT VAN DEUSEN

BULGANIN LETTER

WHAT STARTED OUT as a campaign argument developed into an international incident. In an election campaign marked by its lack of clear-cut major issues, Adlai Stevenson hit upon one which provided enough difference of opinion to build up a running debate with President Eisenhower. Proposals to halt any further H-bomb tests touched a live nerve in the U.S. national security program.

The discussion was sharpened by the fact that the election was only a few weeks away. Because of the basic importance of the questions raised, the debate might have grown into a full-fledged campaign issue. But the whole situation was thrown out of focus by President Eisenhower's receiving a letter on the subject from Premier Bulganin of Russia.

THE LETTER WAS RECEIVED at the White House while Eisenhower was campaigning on the west coast. Lights burned late at the State Department as the letter was translated and studied. Secretary Dulles wired the President a digest of its contents.

Before Eisenhower had seen the English translation, Premier Bulganin had released the Russian original to Radio Moscow and the Soviet press. In previous correspondence between the two heads of state, each letter was released simultaneously by prior agreement.

Eisenhower bridled at this lack of courtesy. Shortly after he got off the plane, his press secretary, James Hagerty, quoted him as saying that the letter was evidently a propaganda exercise rather than a serious attempt to achieve understanding. What annoyed the President most was its obvious connection with the proposals made by Adlai Stevenson.

Eisenhower wrote a tart reply to Bulganin, taking him to task for his publication of the letter without previous consultation and his "interference in our internal affairs" during an election campaign. He labeled Bulganin's criticism of John Foster Dulles in the letter as "not only unwarranted, but personally offensive to me."

Pending the election, it was difficult to tell just what effect, if any, Bulganin's letter had on the campaign. It did not help Stevenson to have the Soviet premier take his side of the argument. It deprived him of what might have been a cogent campaign issue. On the other hand, some people were troubled by the impulsiveness and sharpness of the President's reply. The net result might be a slowing down of the movement toward international disarmament.

Meanwhile, Bulganin had other things to think about. The coming to power of Gomulka in Poland and his declaration of independence from Soviet control, shook the Kremlin to its foundations. Experts on Russia guessed that Bulganin's quick publication of his letter to Eisenhower was an effort to steal the Moscow headlines from events in Poland.

If this breaking away of another satellite should cause a shake-up in Soviet leadership, Bulganin's letter may have been his last official act. If he stays in office, his gestures toward negotiation may give way to a tougher Kremlin line. Whoever holds the reins in Moscow, and whoever occupies the White House in Washington, there will be need here for an imaginative foreign policy.

Exploring Africa

By FRANKLIN CLARK FR

Mission plane takes ULCA president over the jungles of Liberia on preaching tour among villages where Luthera for nearly a century have been trying to plant church

AS I START THIS, I am sitting on the broad, second-story veranda of the Lutheran Mission House at Monrovia with a breeze rippling in off the ocean through the hot, humid air. Goodness knows where I'll be when I finish it! Perhaps over the north Atlantic in a giant plane. Or more likely back in blessed but hectic 231 Madison Avenue. I had better write hard and get as far along as possible before I land in New York.

Liberia is startlingly like what I expected it to be. That shouldn't be surprising after hundreds of photographs plus thousands of pages of board minutes! Anybody with a pictorial mind would have the same experience. My visit's principal result has been that previous impressions have been deepened and, in a few instances, sharpened.

As I have flitted from one village to another, vivid sights and sounds have greeted me everywhere. All five of my senses have been on tip-toe. It will be no easy assignment to pour it all out on paper. But I'll try!

A HOP, SKIP AND JUMP like mine would only have been a feverish dream without trusty "Frank Gilman," the mission plane. In the "old days" (only a few years back) Zorzor, my first destination, would have been ten days away from Monrovia on the bush path. Now it is one hour and twenty minutes by air.

Railways don't exist, of course. Eve a motor road hasn't been put throug yet. The first one is under constructio financed by American "foreign aid money. From human pack-animals to soaring mechanical bird in one leap!

I feel a little like Wilbur or Orvil Wright as I strap myself in the ligh flimsy plane after flying in Constellatio G's and DC-6B's. The mission pilot abrupt, manly prayer before our take-o reassures me. Here goes—in His hand

LESSON 1: Liberia is located in th African rain forest. Firestone's vast ru ber plantation beneath us is mute ev dence of it. One hundred inches a ye is the minimum for growing rubber tree This country has up to 150 inches . . Studded every few miles, Firestone work ers' villages are models of un-Africa efficiency, with rows of huts standing attention in orderly, symmetrical line Why do American fanatics have to t to make back-country Liberia look lik Akron?

Now we are out in the bush. Fet swamps at first, then lumpy, nobby cou try, tossed higher and higher as we g inland. Vegetation everywhere, excep where there are clusters of hovels, the round grass roofs looking like mushroo caps from the air. Unlike the Chagga of Tanganyika, who hide their primitiv houses one by one in banana grove

UNITED LUTHERAN CHURCH PRESIDENT IN BLACK MAN'S WORLD

these people build together on skinned ground. Erect ebony figures running among the helter-skelter huts, staring and gesticulating toward the sky.

This is the ideal way to see native farming. Here and there we pass over a patch of roughly cleared ground with a rude shelter or two tucked away somewhere on it. The wife or wives stay in these "kitchens" all summer tending the rice crop while their lords and masters loll in the villages. Both sexes pitch in at harvest-time.

Palm trees sprinkled irregularly over every "farm" are left undisturbed for the sake of their oil. Each plot has to lie fallow for six years before it can be used again. By that time it needs complete reclearing. A roving eye can easily spot one-time farms at every stage of regrowth.

Even the rivers are black in this country. Not a single sparkling blue stream is to be seen, only silty water . . . We circle and sweep low over Booker Washington Agricultural Institute, Cuttington College across the road from where the new Phebe Lutheran Hospital will be located, and the new Lutheran Training Institute buildings at Salayea.

THE ROUGH Lutheran airstrips at Zorzor, Belefanai, Sanoyea and Totota were a bedlam when we landed. Life in the silence of interior Liberia must be monotonous. A dash of excitement is clearly popular. Even I was an adequate excuse! All the school children at one town beat out a noisy rhythm with sticks

on tin cans. You should have heard it—if you have strong eardrums! The roar of an airplane motor is a gentle hum in comparison.

Twice choirs bellowed:

"Howdydo, Dr. Fry, Howdydo,
Is there anything that we can do for you?"

Liberian-style, they accomplished the feat without ever closing their mouths once, either teeth or lips. Apparently the Kpelle and Loma languages have all vowel endings.

Peter Giddings, the paramount chief of the Sanoyea chiefdom of the Kpelles, presented a live goat and a hundred-pound bag of rice to my host after hearing me preach. To make it all the more official, he sent his head wife in person with the "dash" as the Africans call it. He wanted to share in the hospitality shown to me, he said. Sincere thanks, Peter! Thanks too to the glistening-eyed teacher at Totota who arrayed me with a vast, ornamental chief's cloak made out of fine-spun "country cloth." Yes, honest thanks to all. Even while I smiled, I was genuinely touched and grateful.

BEFORE I SET DOWN what my eyes saw, let's get some perspective. Liberia is a difficult country for Christian missions. Although small (about the size of Ohio), it is an incoherent mixture of tribal groups. Its population of approximately one million includes remnants of no fewer than twenty-eight of them. Most, if not all, seem to have been decimated by disease, probably yellow fever, or driven by more virile enemies from the better lands in the hinterland. Their depleted vitality shows itself in a survival economy and a stagnant primitive culture.

Every mission in Liberia has had a checkered career. The Episcopalians closed the doors of their college for twenty years. Methodists have alternat sunk in discouragement and spur ahead. Even the Roman Cathol flunked out completely for nearly a ce tury. For most of that time, not a sin Roman missionary was left in the wh country.

Most American churches started wo in a rash of sentimental enthusias They didn't even notice that Liberia w underpopulated and very backward. they saw was a first flush of freedom, establishment of a quasi-American fo of government among freed slaves on wild African coast. The Ameri Liberians had a president, congress, a supreme court, and that was enough put a halo around their heads. Mor Officer, our own pioneer missionary, w not the only one to hail the new nati in a rapturous voice as "the bright star of promise in Africa's canopy."

WELL, IT WASN'T! The fading of original, too-rosy dream brought ine table disillusionment to one and all. the United Lutheran Church too. Af ninety-five years we know that progr may be tardy and will be slow. The p ture is still mottled, with occasional spots and many shades of gray.

Dramatic contrasts are to be fou side by side. I attended a Sunday mo ing service in a town congregation wh the attendance was in the tens, not hundreds: a sprinkling of school ch dren, a handful of employed Christi workers, and very few others.

The pastor told me that perhaps more than twelve ordinary Christians in communion. An estimated five hu dred nominal adherents are still in community, many excommunicated account of "woman palaver" and ma more who have drifted away. Depth Christian penetration into individual li

; even more of a problem than the spread f the Christian community. The sense f sin was a void in the old pagan animis- ic religion, is still weak and wavering. The preceding evening I felt the pulse- eat of healthier life in a country con- regation of the same parish. Two ours of pitching and jouncing over bare heel tracks through the woods brought us, as dusk fell, to a catechist's house ust on the edge of a settlement. With torm-clouds blackening overhead and heet lightning glaring in the distance, a rew of willing natives was enlisted in a urry, a pole was quickly erected in a yramid of loose gravel, and a single, aked electric bulb was strung on the pole. Hymn-singing began to signal to he Christians that we had arrived, and within ten minutes an intensely devout cornerstone-laying service had begun.

All confirmed members were dressed in white robes; non-Christians were mainly in their unadorned black skins from the waist up. It was easy to tell them apart, not least from the expressions on their faces!

A parallel example: a white-robed procession of thirty-seven believers from a single village trudged for four hours to hear me preach at Sanoyea. In a neighboring town the long-established congregation is being discontinued (it has already disbanded) because "nobody wants the Gospel any more." Only three solid members, outside the professional staff, are left in the church at the one-time and long-time "main station," Muhlenberg. Deeper in the bush other little Christian communities are forming.

A second article by Dr. Fry about Liberia will be published next week

Can Christians Have Fun?

By RACHEL CONRAD WAHLBERG

The answer is "Yes," this author says . . . and she explains some of the roads to real Christian joy

A YOUNG MOTHER who had taken her three daughters to the softball game—to watch Daddy play—had to go to the car to change the baby. The two older girls got into the back seat, obviously bored.

"Why can't we go on home, Mom?"

"What for? You wanted to come to the game."

"But we don't like it. Can't we go home and get our dolls? We don't have anything to play with."

"That's too bad," the mother said, "because we have to stay here till Daddy gets through."

Whining, the older girls insisted, "But we're not having *fun!*"

I OVERHEARD this conversation from the next car, where I was watching the game. Chris' swelling from the mumps had gone down but I was afraid to expose him to the sharp evening breeze. I, too, felt I wasn't getting my share of fun. This car-viewing cramped my style because I love to see everything at the ball game and to yell with enthusiasm.

A good friend of ours from Estonia sums up her main objection to our Amer-

ican way of life—"You Americans are too obsessed with one three-letter word, F-U-N." I sat there watching the ball game through the windshield, wondering about my American obsession.

IS THERE ANYTHING wrong with having fun? Isn't everything God made good? And if it's good, then why not enjoy freely the things that appeal to you? Is there any reason to be glum just because one is a Christian?

What is fun anyway, and how important is it?

Isn't it merely enjoying something? Fun to many people may be the same as pleasure, but it seems to me that it's broader than that. Isn't it also joy?

In *Screwtape Letters* C. S. Lewis says that "Fun is closely related to Joy—a sort of emotional froth arising from the play instinct . . . it promotes charity, courage, contentment . . ."

One person's fun may be another's boredom. The ball game was an example. I felt sure it was fun to the participants, and to many of the observers. Others present were feeling frustration.

I remember an English professor who startled his class by saying that music—all types—left him cold. "It just doesn't touch me," he said. A middle-aged mother of four girls once shrugged, "I don't care a bit for flowers. Why people get excited over them, I can't understand."

Fun is a matter of taste. A lot of people seem to enjoy gardening to the point of having fun at it. To others all yardwork is a chore. There are reading-addicts and sports fiends, hot-rodders and stamp-collectors, fishermen and sewing-clubbers.

In our family we think it's fun to get down on the floor and play games or romp with the children. Or to take them to the beach. Or to sing songs w friends and family around the piano hymns, folk songs, popular songs. trip in the station-wagon can be excitin Just stimulating conversation is a wo derful way to spend an evening.

IN A REAL SENSE, we need fun.

Recently there has been much e phasis on the stress under which mode man lives. Mental and physical relax tion and recreation have become esse tials.

A Christian has a duty to his bod God's temple. Jesus never pushed hi self to the heart-attack point. He to time out to rest and meditate, to partak of hospitality in the homes of friends, go to feasts and weddings, to enjoy th beauties of nature.

With shorter working hours and mar conveniences, today's man and woma are faced with a common problem: ho shall I use my leisure? Our educatio has prepared us for our work, but h not given us the good judgment to asse our recreational needs.

An electrician may enjoy boating an fishing. A homemaker may like the Li tle Theater or bowling. The executiv may feel stimulation and relaxation raising corn and tomatoes. A telepho operator loves to work with children o her day off.

Each person and each family has face the problem of how much tim should be spent on fun-needs. One youn father I know takes an hour every ev ning to play catch with his sons or work with them in the yard. A bu mother goes bowling twice a week. course it usually takes a greater effort carry out one's plans than to make ther

HOW FAR can enjoyment go? C work be fun?

It isn't usually regarded with pleasur

ut many are the fortunate people who re doing the type of work in which they nd happiness. The musician finds his reatest thrill in music—composing, lisening, performing, or studying. The oet may be struggling to express his eelings and thoughts; yet the struggle s a pleasure to him.

The actor finds an intense excitement n his role. The mother finds joy in each ew development of the new baby—he aughs and she laughs. The fishing boat perator hires his boat for fishing excurions. He is "working" but it's his hobby.

Even if a job isn't pleasant, we try o make it more so. We beautify the itchen or workshop. We put TV in the ospital room or dental office. Businessnen find that pleasurable music, a sense f enjoyment, makes people work better. The coffee break, a bit of talk with riends, helps us face an unpleasant job vith a better attitude.

My Estonian friend enjoys intellectual conversation, good music, books on phiosophy and science. I imagine she gets satisfaction and stimulation from teaching her chemistry classes—but I doubt if it would occur to her that teaching is fun.

Blessed is the man who does find joy in his daily work.

BESIDES ONE'S WORK, there are other areas of life not commonly recognized as sources of fun. A case in point is marriage.

Much in literature, song, and TV turns on the idea that married love is dull, that only the illicit relation can be full of excitement, romance, glamor, stimulation.

Ten years ago when I was first married, the thought sang and sang in my mind, "They didn't tell me it would be such fun!" They had told me of the problems, responsibilities, dangers, the differences in managing money or children or sex or temper. They forgot to say that with a dose of common sense and imagination, most any phase of marriage is FUN.

Many parents are actually surprised to find their children in general quite a pleasure. Some have been made so aware of the problems and responsibilities of childhood that they never discover the fun and joy they are missing right under their own roofs.

IF FUN CAN be anything you find enjoyment in, can a Christian find fun in his religion? I believe he can.

When I got home from the ball game (which I didn't particularly enjoy), I tried to find what the Bible had to say about fun.

No comment! But I noticed there are plenty of references to joy and rejoicing. Isn't joy, in a sense, fun on a spiritual level?

Psalm 5 says, "Let all those that put their trust in Thee rejoice: let them ever shout for joy, because Thou defendest them; let them also that love Thy name be joyful in Thee." Isn't this the way a Christian feels when he has done his best at a given task? . . . when a man makes a decision in his job which he feels is right? . . . when we have laid a special problem before our Lord in prayer, don't we often feel like shouting for joy?

In Ecclesiastes 9:7, I find: "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works." Perhaps the children have finished not-too-grudgingly their Saturday morning chores. The house is neat. The clothes line is unloaded. The man of the house is home from a busy day . . . Let's take our supper to the waterfront and eat our sandwiches with joy—our work is done!

"A time to weep and a time to laugh, a time to mourn and a time to dance . . . He hath made everything beautiful in His time . . ." The writer of Ecclesiastes seems to see-saw between enjoying life, and finding in it nothing but vanity and dust. Obviously he lacks the knowledge of salvation in Christ.

Paul didn't. In Philippians he says, "Rejoice in the Lord alway; and again I say rejoice."

Jesus himself makes no apology about eating and drinking, about enjoying his friends and their hospitality, about associating with publicans and sinners. The scriptures don't picture him as a sourpuss.

CERTAINLY JESUS CONDEMNED the barn-builder who thought of nothing but to eat, drink, be merry, and build bigger barns. Nor can we condone a life of me-first indulgence. Pleasure can become immoral when it is the total end of one's efforts, when constructive duties are neglected.

Jesus did not put a halo around enjoyment of life. But neither did he follow in the footsteps of John the Baptist. "For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners."

How can religion be spiritual fun?

Consider the child who comes home from vacation church school saying, "Look what we did today, Mom! We made a TV program about the Good Samaritan. He was some guy. That Samaritan wasn't a bit afraid that robbers might jump on him. He helped out the beat-up man anyway."

The child is learning Christian behavior and Bible stories in a pleasant way, but he's finding it fascinating fun.

ANOTHER EXAMPLE. An adult atten the Sunday morning Bible class and pa ticipates in a lively discussion on t Christian attitude toward suffering. Do a Christian *have* to suffer? And whe should we call on God for help—whe we can't handle things ourselves, or f every little detail of living?

The women in the class expressed very personal need for reliance on G for help. The men thought only bigg problems were worth God's attentio Opinions and scriptural references a pertinent examples were offered, eager and convincingly. Afterwards a cla member nodded and smiled. "We m not agree, but it surely is stimulating discuss these things. I really enjoy that." I was there; it was fun.

A Christian likes his association wi his church so much that he urges h neighbors to come with him. "You come back for more," he says. "You g something when you go to our church

Perhaps a person agrees to make ca on the church's lapsed members or ne comers. His enthusiasm for "what Chri has meant in my life" is so catching th he brings other people to faith in Chri

IT MAY BE A BIT strong to say Chri tianity can be fun, but it certainly c be a joyful thing. "Make a joyful noi unto the Lord and serve the Lord wi gladness."

When you have good news you ju burst with excitement till you tell it. Th shepherds spread their news with joy- they couldn't wait to share it!

Though Jesus did not avoid pleasur his main interest was in his ministry. Ou as Christians is the same as his in a wa that of using our talents, whatever th are, to the glory of God.

How fortunate if we are able to fi real fun in that!

BETTER

"It's JUST for the week-end, this first time," Tony repeated. "But we want it to be as usual as possible. So if Donna—" He must have seen the consternation in my face, for he stopped short.

"But, Tony! With no more warning! The mother of one of the little girls in their class has asked to take them in to the city for lunch."

"Oh, I'll take Donna to something nice some other time. But when her mother has been gone so long, of course she'll want to see her."

I CHOSE my words, keeping my eyes on my darning. "You mean Donna will want to see her mother, or Kathy will want to see Donna?"

"Why, both, of course." Then he thought a moment. "I don't learn very fast, do I? The truthful answer, I suppose, is neither. I'm still doing wishful thinking. I hate to face the fact that they have rubbed each other the wrong way for years."

"Has Kathy faced up to it, Tony? She must have or the doctors wouldn't be letting her come home, even for this short visit."

"Funny thing. She has realized it and her particular doctor has been explaining the whole thing to me from time to time—how the perfectionism and demanding of her own mother made her so insecure and compulsive about her housekeeping and she did the same thing to Donna in the guise of exaggerated care, but really she was taking it out on her own mother, and a lot of other stuff that sounded pretty silly to me. Even after all these months she's spent in the hospital and the improvement she's shown there, I never really down in my heart believed any of it."

"What did you think was making the change in her?"

"I don't know!" He rubbed a nervous hand through his hair. "In some ways it has seemed a sort of nightmare that part of me was going through and another part was pretending hadn't happened."

"Could be," I nodded.

"I guess I was thinking that this week-end, when I got my two girls together in my own house, that would all be over."

HE JUMPED to his feet and began pacing up and down. Then he stopped stock-still in front of me. "But what about my prayers, if it isn't going to be any better and we're going back to the same old unhappiness? I've taken Donna to Sunday school and I'm going to the next class for instruction in membership. Doesn't any of that count?"

Too nonplussed to answer for a minute, I took a couple of stitches in silence. He grew impatient. "I thought you and Dan had all the answers, but I guess it's just that Dan has the special inside-line to heaven!"

Anger flared in me so fast and furious, I found myself trembling from head to toe. After all we had done for him and his child! How did he dare speak to me like that? As soon as I had my voice under control he was going to get a large

slice of my mind—big enough to choke on.

But if I spoke now, I'd rant like a fishwife. For my own self-respect, I couldn't speak now. Almost automatically I stretched out an invisible hand for help. "Dear God," I murmured silently, "help me to keep my emotions under control and choose my words."

As I THINK of it now, I think the prayer was half habit, because I am in the habit of turning to God in the little everyday things, and half an insolent attempt to draw God into my anger. I don't think I was blinded with fury to the point of actually wanting God to punish Tony. I guess I was just asking for a witness to the justice of the nasty things I was about to say.

But somehow it didn't turn out that way. My eyes seemed to clear and I saw Tony's words in a new light. He wasn't hitting out at me. Not really. He was batting his head against the human helplessness he was feeling. He had done everything he could and he still felt trapped in the old mesh of conflicting emotions. Giving up his Roman Catholic background, joining Kathy's church, being a good father to Donna didn't seem to be enough to make God straighten things out for him.

COMPASSION SWEPT over me, cooling my blistering tongue. "You're wondering what more Christ can expect of you? Is that it?" I smiled, but he would not meet my eyes.

"Yes, it is! Doesn't he care at all about the changes I have made?"

This time I felt on home territory. Meeting questions like this is part of teaching in the church schools if boys and girls are free to express their inner thoughts and feelings. Those of us who skid our way through storm and sleet to Leadership Training Schools haven't a "private line to heaven" nor do we "kno all the answers," but it would sure be lot of wasted effort if we didn't ha answers to a few of the questions th are always coming up. The problen I've done my part, why doesn't God d his? What more does he want me to d is one teachers meet any time.

"DO YOU CARE when Donna tries please you?" I asked, before the pau could get too uncomfortable. "Did yo like the picture frame she made for you

"Of course. But what's that got to d with it? Any father likes the things h kids bring him."

"How many picture frames would sh have to make to earn your love? Fiv Twenty?"

"Hey! What is this?"

"Never mind. Just answer. You ca when she does things for you. How mar things does she have to do to be loved

"Nothing, of course."

"And how many things does she hav to do to make you do everything yo can for her?"

"Of all the silly—!" He crushed h cigarette in the ashtray. He was frownin but there was a certain awareness in h face. "I see what you are driving a

"Talk to Pastor Sym, won't you Tony?" I begged.

"O.K. Now about Saturday. Mayb it's better this way. I'll pick up Kath and bring her home before lunch. L Donna go to the city and then come hom for supper and over night. That soun like a good plan?"

"Fine! It will be better all around.

"Much better!" and he meant mor than just the details of the plan. H patted my shoulder. "Sorry, if I spoute off at you, Connie. You and Dan hav been wonderful!"

WORSHIP NOTEBOOK

THIS IS THE SEASON when Lutheran congregations sing "A Mighty Fortress Is Our God." It is the annual observance of the Reformation. In pulpits across the land the name of Martin Luther becomes almost as familiar as St. Paul. We need to be reminded of the memorable events of the 16th century.

THIS YEAR has been no exception. Luther is praised for the many contributions he made, not alone to the church and its life but to modern secular society as well. He is acclaimed by preachers, educators, musicians, and even by politicians (depending upon the nature of their constituency).

In the church we are particularly grateful, for at the time of the Reformation men found themselves once again face to face with a loving and forgiving God. But every time I hear a sermon telling how Luther brought the church up out of the mire of good works into the path of grace through faith, every time I listen to how he translated the Bible into the language of the people, I feel something is missing.

WORSHIP in Luther's day—as in the several centuries which had gone before—wasn't very satisfactory. People went to church, but few understood what happened there. The chief thing in the mass was no longer the communion of the people, but rather the elevation of the body and blood of Christ.

It didn't make too much difference what the people had been doing before that moment. Some fingered rosaries. Others knelt before the statues of their favorite saints, or adored and kissed relics. But when the bell sounded they believed that God was present, and they were to look upon this moment with wondrous awe.

Histories of the period are full of stories describing how the people might be outside the church playing, but at the sound of the bell they dashed headlong into the church to behold the Lord under forms of bread and wine. There was little participation in the service. Many did not receive the sacrament once in a year. It was enough to see the host. So the people cried, "Heave it high, Sir Priest."

It is a mistake to assume that against all this Luther suddenly moved congregations to share in worship much as we do today. One doesn't change the practice of centuries in a week. What he did, however, was to provide opportunities for the people to do something. Hymns were composed so that the faith which the people accepted in their hearts might be sung from their lips.

The mass itself, once a private action of the priest, was not discarded. Stripped of the false notion that man offered God a sacrifice, it was given a truly evangelical emphasis. It was kept in Latin, with provision that the people would sing such parts as the Kyrie and the Gloria in Excelsis. Then the mass was translated into German. But the chief thing about Luther's liturgical reform was that the congregation—people and pastor—were to be united in their worship.

THE EFFECTS are far-reaching, and we in the Lutheran Church can be grateful that we have led the way in showing Christendom how to worship. Perhaps we take for granted the services in our churches. Perhaps we are not aware that

while all present join in a form of worship, such practices are not the commonly accepted pattern to the same degree in other churches.

I recall several years ago talking with a Roman Catholic priest about worship. I had shown him our service book and had explained what happens in the average congregation on Sunday morning when Holy Communion is celebrated. He was amazed. "You have the mass," he said, "and your people know it and sing it." Today the Roman Catholic Church is only beginning to get its people to sing those parts of the service which we as Lutherans have sung since childhood.

On the other hand a Reformed minister once told me that he had made a lengthy trip across the country and visited in many churches. In one Protestant service, he said, the minister had sat on the platform for the entire service, his only contribution being to preach. Deacons or elders led the service, with little response from the people. A paid quartet (as he found out later) offered several "musical selections." Only in the Lutheran church, he said, did he feel that he was part of a body of people intelligently and enthusiastically worshiping God.

PERHAPS SUCH COMMENTS make us feel glad that we are part of the long line that followed Luther. We can rejoice, but we must also accept them as a constant reminder that our standards be not altered. The chief thing in worship is that the entire congregation, pastor and people, be joined together in expressions of prayer, praise, and thanksgiving. There is no room for exhibitionism, either by individuals or groups.

To be sure, a tremendous responsibility is thus placed upon pastors, teachers, musicians, and church councilmen. A must constantly endeavor to make worship the meaningful experience should have in the life of the Christia

Last week, within a few moments one another and yet quite separately, a educator and an editor described situ tions in the worship life of their congr gations which have made of the men bers nothing but passive onlookers. paid choir sings two anthems and a chi dren's choir sings a third. While th music may be beautiful, the people a cheated of their part of the worshi service.

In another parish the choir gives suc intricate shadings to the Kyrie, Gloria i Excelsis, Sanctus, and Agnus Dei, tha the people no longer sing. Even th hymns are mutilated and the temp changed with each stanza. Thus th genius of Luther is lost, and the peop who sit and listen to music, no matte how beautiful, might just as well be bac in the Middle Ages watching the eleva tion of the host.

SOME PASTORS are guilty too. The serv ice is hacked apart. Essential element are eliminated to make room for all sort of intrusions, and all of this in the nam of divine worship.

Isn't it about time that we stoppe paying lip service to Luther in this matte of worship and did something about it All of the Bach and Schuetz in the worl (and I love their music) is of no goo unless the congregation takes full part i the worship of the church. Instead c planning ambitious programs, pastors musicians, and teachers ought to as themselves, what can we do to improv the worship life of the congregation This is the true recognition of the litur gical genius of Martin Luther.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

by EARL S. RUDISILL

Favoritism

QUESTION: Ronald and I have been married eight years. We have three children—two girls and a boy. Little Harry is the apple of his father's eye, and he is very partial to the boy. No matter what the little fellow does, or how he offends against the other children, he can always count upon Ron's protection. The girls resent this alliance against them.

Ron and I haven't been able to agree about matters of discipline, for this favoritism is always getting in the way. He feels that I show too many favors to the girls, that he has to take the part of Harry. There is always this tension, and sometimes it gets pretty rough. I do wish we could have peace and fair-dealing.

REPLY: Favoritism on the part of either parent is out of order. Each ought to view all the members of the family in a sympathetic way and try to be fair, considerate, and kind to all. When punishment is called for, it should be administered in an intelligent way. No one should receive special protection, nor should anyone be made a "whipping boy." However much a parent may be devoted to any one child he should exercise reason and not be overwhelmed by his own feelings.

You and Ronald should talk this whole matter over calmly, pleasantly, and frankly. Each should try hard to see himself as he is, and be ready to remedy any error of outlook or procedure. Consider that the welfare of the entire family is at stake, that the personal development of each home member is affected by the attitudes and practices of every other one.

The child who receives special favors is probably damaged more than those who seem to be slighted. The parents who are unfair in dealing with children are at the same time doing a certain amount of damage to themselves. The entire household thrives on love generously and fairly given. Parents are responsible for establishing and maintaining an order of domestic life which will mediate fairness and love to all.

Anticipated parenthood

QUESTION: A short time ago my son reported to me that his wife is expecting. For this I was glad, but he remarked, "It was an awful thing to happen," and he showed disgust for the fact that he is to become a father. What will happen? Is there any chance that he will change his view? He really has me worried.

REPLY: Such an attitude is nothing new. You are probably taking it too seriously. Basically such a feeling represents an immature attitude which will prove only temporary.

As a rule, a parent who is of good health and average ways of thinking will soon warm up to a baby and in a relatively short time become strongly attached to the new member of the family. In cases which I have observed, the outcomes have been good. After the passage of a reasonable period of time no one would guess that the father ever had entertained anything other than a sense of happy anticipation. Look up, and you'll be a joyful grandmother.

BOOKS

SAVED BY FAITH IN MARY

The Virgin Mary. By Giovanni Miegge. Translated from the Italian by Waldo Smith. Westminster. 196 pages. $3.50.

The Virgin Mary tells the history of a phase of worship that is deeper than most people realize. Written by a Protestant theologian, Giovanni Miegge of the Waldensian Faculty in Rome, it is an important contribution to contemporary works on the theology of Mary. The author employs discerning judgment and a scientific method of interpretation of the trends that have influenced the development of the veneration of the Mother of Christ.

Professor Miegge's thesis might be paraphrased by the questions: What has happened to Mary of Nazareth? What has happened to Jesus in Roman Catholicism?

In the introduction the problem of Mary supplanting Jesus in the piety of the faithful is set forth. The following eight chapters trace the historical development of Mary from the faithful witness and the chosen instrument of the incarnation in the gospel to the Eternal Virgin, the Mother of God, Queen of Heaven, the Assumed into Heaven, the Immaculate, the Compassionate Mother, and the Co-Redemptress. In the conclusion on "Mary in Dogma and Devotion," the question is asked and the criticism made: ". . . in the figure of Mary there came to be assembled little by little all the attributes that are the object of devotion and love and gratitude in the person of Jesus, but without His divinity. What can be the intrinsic religious value of this? And what will be its fruits for the faith and Christian life of Catholicism?"

Of special interest to Lutherans will be the chapter on "The Compassionate Mother." In it a parallel is drawn between Luther and Ligouri: Luther preaching justification by faith in Christ, Ligouri preaching justification by faith in Mary. Both are teaching mercy and unmerited grace through the love of God, a conception traced to Bernard of Clairvaux, but with what d ferent effects. Because of its refusal to a cept the rediscovery of the compassiona Christ at the time of the Reformation, a because it made rigid its juridical system salvation at the Council of Trent, there r mains for Roman Catholicism no other w for the expression of a simple and imm diate faith than by the way of Marian piet

Both the scholar and the layman will drawn to this book by the power of its su ject, as well as by the clarity, brevity, a thoroughness of its style. J. H. ZERHUSE

Elkader, Iowa

GERMAN HIGH-CHURCHMAN

Um Den Rechten Glauben. By Max Wit Lutheraner-Verlag. 27 pages. 20 cents.

This booklet of three sermons on articl three and four of the Augsburg Confessi will be of interest to any student of t High Church Movement in Lutheranis The author, Max Witte, was a lone wo among high churchmen. As pastor of S Ulric's Church in Braunschweig, Witte i troduced the mass, surplice, stole, sanctua lamp, and incense as well as private confe sion into the worship life of his congreg tion. When the Synod enacted legislati which forbade the sanctuary lamp and i cense, Witte removed both to the sacris and made it a "Shrine of the Oppressed

Throughout the territorial church Braunschweig, Witte was considered a R man Catholic at heart. He was a figure controversial that he was discussed in t coffee houses as well as pastoral circl He died last year.

These sermons were recorded on tape Max Witte lay dying. They betray a stro tendency to biblical literalism (characteris of Swedish high churchmanship), affini for the vicarious satisfaction theory of t atonement, defense of the practice of co fession, and more than a slight suggesti that the sacraments are means of infusi faith.

From the standpoint of homiletics these sermons stand out in their simplicity of language, clearness of thought, and rapport between pastor and congregation.

Philadelphia DAVID L. SCHEIDT

SEARCH FOR FAITH

Wanderer Upon Earth. By Jack Finegan. Harper. 247 pages. $3.75.

Jack Finegan is professor of New Testament literature and interpretation at the Pacific School of Religion, Berkeley, California, and director of the Palestine Institute of Archaeology. Limiting himself to the years between 586 B.C and 539 B.C. (destruction of Jerusalem and fall of Babylon) Dr. Finegan beautifully and accurately embellished the wanderings of a refugee with religious rites, ceremonies, and philosophical discussions in the East.

Through the eyes and ears of Yaush, the reader is offered an on-the-spot encounter with the ruling ideas of mankind and the cultures out of which they grew. One feels himself to be a companion of the traveler as he witnesses the human sacrifice to the Fire Deva and observes the revelry at the feast of Belshazzar. Equally inviting are the opportunities to eavesdrop the private conversations of Zarathustra (Zoroaster), Mahavira, Siddhartha (Buddha), Lao Tzu, and K'ung Tzu (Confucius). The cult of Sakti, the worship of Marduk, and an introduction to Isaiah (the second) are presented with a naturalness and realism that enliven history.

It is a bit disappointing to discover that the hero after seeking truth for forty-seven years can say nothing more than that "everywhere men are seeking—seeking within the world and seeking within themselves" and that those who find something within related to something without are the ones who find peace, discover a purpose, and maintain a hope. On the other hand, one cannot ignore the implicit plea for tolerance and understanding based on the common needs and desires of all wanderers upon earth. ROBERT D. HERSHEY

New York City

BECOMING A CHRISTIAN

The New Man, Christianity and Man's Coming of Age. By Ronald Gregor Smith. Harper. 120 pages. $2.50.

These five lectures, delivered last year in Australia, are an explanation of Rudolph Bultmann's application of Martin Heidegger's existentialism to the New Testament. They offer a good apology, which makes them helpful reading for American students of theology who must come to some terms with Bultmann's radical departure in New Testament theology, as their brethren in Europe are now having to do.

The focal problem to which the lectures are pointed is the problem for which Kirkegaard sought a solution, "How do I become a Christian?" The Renaissance is shown to have failed man because it fell short of producing an adequate doctrine of man. The Reformation is said to have failed man because it has as yet been unable to realize fully the freedom which it opened to man by its break with medieval metaphysics. Modern churches, Roman and Protestant, are found wanting because they offer, "archaism, heteronomism, fundamentalism, liberalism" as religious substitutes for becoming both fully Christian and fully man.

The solution Prof. Smith—who has recently been appointed to the chair of divinity at Glasgow University—finds in Luther's recognition that "this human society was the place to work out human destiny." "The Christian cannot be indifferent to this world which God made and loves." "God is met in his works and gifts, not in himself, and not in an idea of him. He is met at the luminous point of human existence, where the individual faces him in utter openness, receives forgiveness, and is made free."

"The new man is man in community with man in the strength of the given grace which meets him as tasks and responsibilities and opening freedoms in actual situations in their wholeness." Essentially this is a restatement of Luther's words in *Address to the German Nobility,* "The sphere of faith's works is worldly society and its order."

Indianapolis. DONALD E. ELDER

overseas

SEMINARY IS DEDICATED

ARGENTINA: Buenos Aires. Oct. 10— José C. Paz, a quiet suburb of Buenos Aires, was decked out on Sept. 16, prepared for a day of festivities. It was neither a special saint's day nor a national holiday, but town officials lined the street with flags. The event being celebrated was the dedication of the new Lutheran seminary.

It was a great day for the Lutheran Church in Argentina, with jubilation spilling over into the hearts and lives of Lutherans all over the Southern Hemisphere and echoing around the whole world.

Silhouetted against the blue sky the tower of the new seminary building announces a new era for Spanish-speaking Lutheranism. It declares that the Lutheran Church is in South America to stay.

Men with dedicated vision realized the need for this forward step for the church in Latin America. The Lutheran Seminary for Latin America was born in the Second Latin American Lutheran Conference held in Petropolis, Brazil, in July 1954.

Vision and hope were brought to fruition through gifts from the Luther League of America and the U.L.C. Board of Foreign Missions.

Gathered on the lawn in front of the building, the congregation joined in the opening hymn which was accompanied by the brass band of the Latvian congregation. Following the presentation of the keys by the architect, crowds filled every available inch of space in the downstairs of the building.

Lutherans from many countries took part in the ceremony. In many instanc linguistic and loyalty bonds with t mother church in Europe have ke ethnic groups aloof from co-operati with Spanish-speaking Lutherans. But less than ten languages were spoken those attending dedication services José C. Paz.

Hungarian born, Swedish-educat Rector Bela Leskó exudes a missiona spirit and envisions full co-operation all Lutherans in the seminary's life a work.

An overflow crowd—upwards 1,000—was present for the history-ma ing dedication. Someone mentioned t lack of a loudspeaker for the occasio Remarked Missionary Spath, "We'll ma a note of it and provide one the next ti we dedicate a seminary."

"A Mighty Fortress" resounded fr the fresh new walls. This was the seco largest group ever to join in singing t Reformation hymn in Argentina. T largest was when Bishop Hanns Lil president of the Lutheran World Fede tion, addressed 1,500 in downto Buenos Aires two years ago.

Although the student body is as y small, students come from Colomb Venezuela, and Argentina. Swedi Danish, and German groups have s dents in the seminary, in addition Spanish-speaking Lutherans. Prospe are good that more will come from Ch next year.

Bilingual pastors will help to ea growing pains of congregations in t process of becoming Latinized.

ARGENTINE SYNOD MEETING

Argentine Lutherans have be slow about taking on financial respo sibilities. In session in mid-September the new seminary building in a Buen

ires suburb, clerical and lay delegates alked of finances and the future.

Guided by outgoing President Levon H. Spath and counseled by Executive Secretary Earl S. Erb of the Board of Foreign Missions, who was in Argentina for the dedication of the seminary, the convention made plans for the coming year.

The Argentine Synod had made sizeable gains in giving this year. Giving was up 20 per cent according to Stewardship Secretary George Walborn. Yet giving hasn't kept pace with inflation and increasing budget demands.

By means of charts Missionary Walborn showed the need for a larger participation of Argentine Lutherans in the credit side of the ledger.

Great interest was shown in the development and wider use of audio-visual aids. It was pointed out, however, that these cannot take the place of personal evangelism but rather broaden the sphere of activities.

Eugenio Baldoni, formerly business manager of the Argentine Church, was ordained. In a special service the thirtieth anniversary of the first ordination in the Argentine Mission was commemorated. Homage was paid to others who have served in the ministry for 25 or more years.

Elected to the presidency of the church on the first ballot was Pastor Zoltan Antony. —N. EARL TOWNSEND

LETTER TO THE EDITOR

SIR:

As a delegate of the United Lutheran Church in Argentina to the ULCA convention at Harrisburg, I rose, during the debate on the statement on desegregation presented by the Board of Social Missions, to voice my disapproval of the amendment to eliminate the specific endorsement of the recent United States Supreme Court decision. My point was that the elimination of these words by action of the convention would be interpreted by the domestic and foreign press to mean that the ULCA does not endorse the Court decision, and that the report that the ULCA does not endorse the decision would have an adverse affect on our Christian witness in foreign fields. I was shouted down by cries of "No, No!" by my fellow delegates and hardly permitted to finish my remarks.

Endorsement of the Court decision was eliminated by the convention. As proof that the press did interpret the action precisely as I feared, I quote the AP account as it appeared on page one of the *Philadelphia Evening Bulletin* of Oct. 17: "United Lutherans . . . defeated a proposed statement specifically endorsing the U.S. Court decision against segregation in schools."

Would that the delegates who shouted me down and who voted not to endorse the court decision could have the doubtful pleasure of trying to explain this action of the church to the people in other parts of the world to whom we are trying to give a Christian witness as representatives of the ULCA. JOSEPH H. DEIBERT

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THE CHURCH has had to learn how to behave in the underground, to retreat to the catacombs, to live in the time of tyranny. Now it has to live in the white light of publicity, in the time of communication, when men must articulate their faith and make their gospel known.
—RALPH W. LOEW in *The Church and the Amateur Adult* (Muhlenberg)

Secretary Mueller Is Temporary Synod President Pastor Peterman Called as Stewardship Secretary

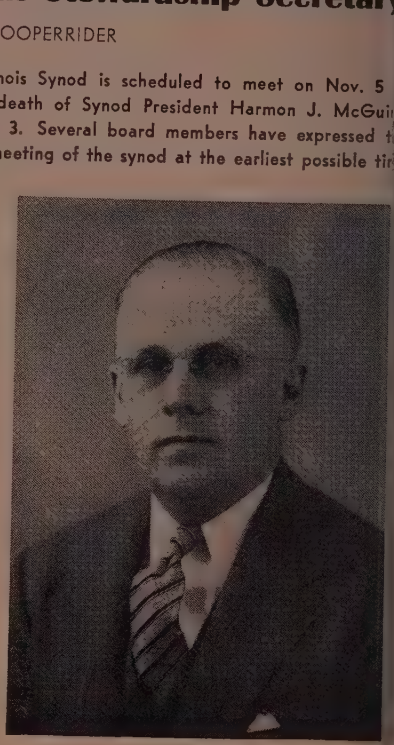
By JOHN E. COOPERRIDER

CHICAGO—The executive board of the Illinois Synod is scheduled to meet on Nov. 5 discuss how to fill the vacancy created by the death of Synod President Harmon J. McGuir Dr. McGuire, president since 1948, died on Oct. 3. Several board members have expressed t feeling that it will be necessary to call a special meeting of the synod at the earliest possible tir to elect a new president.

In the meantime, Synod Secretary Luther C. Mueller, pastor of Trinity Church, Harvard, has assumed the duties of the presidency. Pastor Mueller has been secretary of the synod since 1942 and has served on the synod's stewardship and parish education committees.

THE REV. RICHARD L. PETERMAN, pastor of Christ Church, Tinicum, Pa., will become the first secretary for stewardship of the Illinois Synod on Jan. 6.

In his new office, created by the synod at its last meeting in May, he will promote the synod's stewardship program and guide co gregations in the development of their ow programs.



Luther C. Mueller

Richard L. Peterman

Pastor Peterman will also be in charge the synod's public relations program a edit its monthly newspaper, *The Gleaner.*

Other responsibilities include keeping t books and records for the synod treasur and directing the synodical stewardsh committee.

Pastor Peterman worked ten years in t advertising department of a newspaper a

rved in the U.S. Army in World War II efore entering the ministry. Christ Church as been his only parish. During his pastorte of three and a half years, the church liminated all forms of commercialism and ore than quadrupled its income. He also elped to promote the sector project in the ennsylvania Ministerium.

THE OFFICE of secretary for parish education, also instituted at the last synod meeting, is expected to be filled sometime fter Jan. 1.

CLIFFORD E. DAHLIN, executive director of the Lutheran Council of Greater Chicago, nnounced plans for the annual Thanksgiving Clothing Appeal throughout the Chicago rea, Nov. 18-25. Thirty churches in the rea will serve as forwarding centers. Last ear's collection amounted to 158,022 ounds.

The clothing will be stored and baled for the first time at the new Lutheran Salvage Center warehouse in Chicago. The Lutheran Council is at the present time engaged in a $50,000 appeal to be used as part payment on the warehouse.

The Rev. John S. Rhine, pastor of Mt. Zion Church, Nokomis, left for Europe on Oct. 17 with a Methodist pastor from the same town. They accompanied a herd of 70 heifers gathered in the Nokomis area for distribution to refugees in Europe.

MIZPAH CHURCH, St. Louis, Mo., the Rev. Roy B. Setzer, pastor, celebrated its 25th anniversary, and Luther Memorial Church, Springfield, the Rev. Herbert C. Peterson, pastor, its 15th anniversary in October.

St. Peter's Church, Chicago, honored Pastor Freeman A. Kunz on the 25th anniversary of his pastorate on Oct. 14.

CENTRAL STATES

Hastings Congregation Completes Building Plans

By PAUL C. WIEGMAN

OMAHA—First St. Paul's Church, Hastings, Neb., marked Reformation Sunday this year by completing a three-fold building program. The 78-year-old congregation with 1,443 baptized members built a parish house in 1951, a parsonage in 1953, and an addition to its church this year.

Rededication services were held Oct. 28. Preachers were the Rev. Louis de Freese, Oklahoma City, Okla., and the Rev. Paul Wiegman, Ponca, Neb. Other speakers at the day-long celebration were Dr. F. C. Schuldt, Fremont, Neb., and Dr. E. B. Keisler, Central Seminary president.

A WEEKDAY church school was opened in October at Our Redeemer Church, Omaha. Children from kindergarten age to 11 years receive instruction.

A REFORMATION service was sponsored by all Lutheran congregations of north-central Kansas at St. Paul's Church, Glasco, Kan.

FOUR HUNDRED Lutheran congregations in the area comprised by Northern Kansas and Southwest Iowa and extending as far west as North Platte are co-operating in the Thanksgiving clothing drive of Lutheran World Relief. Contributions will be trucked to Omaha and forwarded by rail to processing centers before being shipped overseas.

KENT MEMORIAL CHURCH, Sunrise Beach, Mo., is promoting a fund for new hymnals. The church debt was recently reduced to $6,500 after another $500 note was paid.

FOUR MEN of First English Church, Omaha, are preparing for the ministry. Glen Jensen is in his senior year at Midland College. Seminary students are James B. Felton and Frederick N. Pedersen at Central Seminary, and Lavern D. Rasmussen at Gettysburg.

THE REV. WILFRED HENNING was installed Sept. 23 as pastor of Zion Church, Gothenburg, by the Rev. Norman Schroeder.

A LUTHER LEAGUER with the highest score in an attendance contest at Sunday school and league will be offered a scholarship to youth camp next year by the *Lutheran Club* of St. John's, Bennington, Neb.

Shamokin Congregation Dedicates New Church

By ARTHUR W. LAWVER

WILLIAMSPORT—Grace Church, Shamokin, dedicated its new sanctuary on Oct. 22. The old church was destroyed by fire in 1954. The congregation, whose pastor is the Rev. Robert M. Arentz, rebuilt the church despite financial difficulties caused partly by unemployment in the area.

The project was completed with the help of counsel from the Lutheran Laymen's Movement fund-raising department, gifts from the community, a loan from the Central Pennsylvania Synod and sacrificial commitment of members. Synod President Dwight F. Putman, Conference President Arthur W. Lawver, Pastor Harold C. Fry and other ministers of the area participated in the week-long ceremonies.

Emmanuel Church of the Middleburg Parish, the Rev. James G. Shannon, pastor, whose former sanctuary had also been destroyed by fire, celebrated the first anniversary of the dedication of the new building with special services and the dedication of stained-glass windows. Representatives of area churches, which had contributed to the building fund, participated.

Members of St. Matthew's Church, Bloomsburg, and Zion Church, Sunbury, have assumed full-time positions as church workers. Mrs. Helen P. Diehl has become director of Christian education of St. Matthew's. Mrs. W. Ray Campbell succeeded Miss Rosaline Bailey as parish secretary of Zion.

GROWTH OF THE WORK of the Susquehanna Conference was indicated in reports to the conference meeting on Oct. 2 in Trinity Church, Milton. Expenditures of more than $18,000, the largest portion going for conference inner mission work and a full-time case worker, were reported by Treasurer John B. Phillips of Shamokin.

Eleven pastors who moved into the territory of the conference this year were welcomed. William J. Shannon of William was elected to serve on the executive mittee. The Communion sermon preached by the Rev. George K. Bowe

The evening program was devoted t conference Brotherhood. Pastor Jame Morecraft of Harrisburg was ban speaker. Retiring President Ernest Wae reported that during his term of office, 1953, eleven new groups had affiliated the United Lutheran organization. N elected officers are: President, Raym Wagner, Shamokin; vice president, F Commons, Bloomsburg; secretary, Lee Y Milton; and treasurer, Merle Underko Sunbury R.D.

LUTHERAN LEADERSHIP SCHOOLS are b held in the Williamsport and Berwick ar Methods of teaching, "Christian Livi "Improvement of the Church School," " of the Bible," and visual aids are b stressed in both schools.

AMONG THE CONGREGATIONS: Both c gregations of the Washingtonville pa are holding evangelism missions this Pastors Reide Bingaman and Paul DeLat are the missioners . . . A dedication serv was held at St. Paul's Church, Gowen C the Rev. Bernard E. Wentzel, pastor, up completion of major renovations . . . Pas Earl Kutz reports that the United Chu Women of the Hartleton parish are sp soring half-unit support of a foreign m sionary . . . Christ Church, Lewisburg, purchased a nearby fraternity house for c version into office, meeting room and par space. This is part of a plan for compl renovation.

Friedens congregation of the Liberty p ish has purchased a pipe organ . . . T joint council of the Point Township char is sponsoring a weekday school with pupils and 14 teachers.

INCREASED ATTENDANCE by Susquehan University students at Trinity Churc Selinsgrove, has necessitated rearrangeme of services and the establishing of an ear Sunday morning service.

Conference chairman for Susquehan University appeal is the Rev. James Singe

Williamsport City Church Remains in Downtown Location

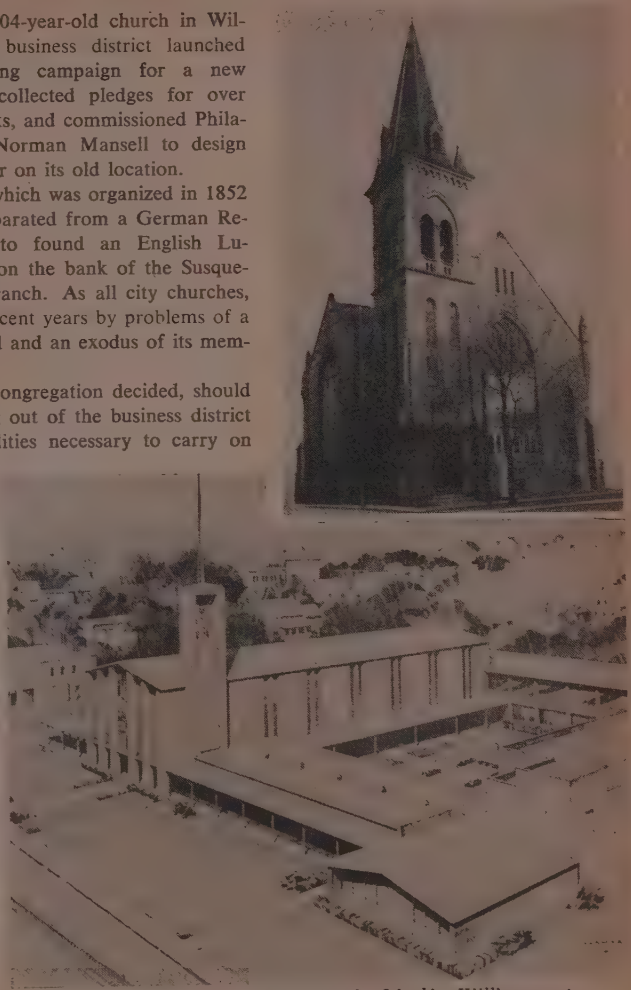
WILLIAMSPORT—A 104-year-old church in Williamsport's downtown business district launched a $400,000 fund-raising campaign for a new church this summer, collected pledges for over $305,000 in seven weeks, and commissioned Philadelphia Architect T. Norman Mansell to design a modern church center on its old location.

St. Mark's Church, which was organized in 1852 when 27 Lutherans separated from a German Reformed congregation to found an English Lutheran church, stands on the bank of the Susquehanna River's West Branch. As all city churches, it was confronted in recent years by problems of a changing neighborhood and an exodus of its members to the suburbs.

The problems, the congregation decided, should not be met by moving out of the business district but by providing facilities necessary to carry on an effective ministry in the downtown area of Williamsport.

The fund appeal, Pastor Frederick Hasskarl reported, did more than raise money: "A new spirit of enthusiasm, devotion, unity and leadership was generated." Community and business leaders hailed the decision to maintain the ministry to the neighborhood as "a gesture of faith and service."

Construction of the church center, which includes offices, educational facilities, and a first-floor chapel, is set to start as soon as one half of the money pledged has been collected. Meanwhile St. Mark's has installed a new assistant pastor, Paul F. Bosch, and a director of religious education, Miss Rhonda E. Tucker.



Old church and new plans for St. Mark's, Williamsport

Mr. Bosch is a graduate of Philadelphia Theological Seminary and will help Pastor Hasskarl in administrative and pastoral work. Miss Tucker is a Wittenberg College graduate.

Pastor Hasskarl formerly served Immanuel Church, Burholme (Philadelphia).

Susquehanna University Looks to "Year of Decisio

SUSQUEHANNA UNIVERSITY reopened in September with an enrollment of 500 stu and an awareness that a crucial year lay ahead for the Selinsgrove, Pa., college. Two before the student body and faculty convened on the campus, 400 representatives of Ce

CAMPUS

Pennsylvania Synod congregations met at Zion Church, Harrisburg, to discuss how they could help assure success of a $700,000 fund-raising appeal for the school, $500,000 of which is to be secured by the churches.

Said College President G. Morris Smith in an address to the faculty: "This will be a year of decision, not only for the 627 churches of the synod who are engaged in this campaign, but for the faculty, trustees, alumni and friends of the college. There will be no joy in our centennial in 1958 if this campaign is not successful."

Objectives of the $700,000 appeal, of which $200,000 has already been secured, are threefold. They are intended to make available means for the employment of top-grade personnel, to complete the fund for the erection of a new music building, and to gather money for the construction of an addition to the present library, doubling its present capacity.

Synod chairmen for the appeal are Pastor Robert W. Koons of Zion Church, Sunbury, Pa., and Oscar Lingle, Harrisburg businessman. Headquarters for the campaign is the Lutheran Church House in Harrisburg.

Initial response to the synodical appeal was encouraging as churches organized the campaign on congregational levels. First church reporting its completed organization to the synod was Grace Church, Red Lion, Pa., whose pastor, Edwin M. Clapper, campaign chairman, Miss Mary Farling both Susquehanna graduates.

Applications for enrollment exceede far present residence facilities at the col Increase over 1955 was 6 per cent, an space was reserved early in the summer

Blueprint for Susquehanna University additions

Alumni appeared to be the main motiv ing force in directing new students to S quehanna. About one-half of the new s dents said in their application that th choice had been influenced by graduates the college.

New faculty members at the college Miss Beatrice Voorhees (psychology), Lo R. Daugherty (economics), Mrs. Fran D. Alterman (music), and Robert A. Ch tensen, part-time instructor of mechani drawing.

Gettysburg College Installs President Paul

President Willard S. Paul

GETTYSBURG COLLEGE inaugurated a new ssident on Oct. 19. General Willard S. aul succeeded Dr. Walter C. Langsam who ft Gettysburg in 1955 to become presi- ent of the University of Cincinnati.

Lutheran colleges and universities in the nited States sent representatives to the remony. Delegates came also from other hools in New England and the Middle tlantic region. The United Lutheran Church was represented by Dr. F. Eppling Reinartz, ULC secretary.

General Paul, a native of Worcester, Mass., was educated at Dartmouth College and the American University. He served as General Eisenhower's chief of personnel in World War II. He retired from the army after 33 years of service and held a number of high-level administrative positions in government before accepting the presidency of the college.

The 62-year-old Presbyterian, first non-Lutheran to head the college, told Gettysburg alumni in his first message in September that he had been "on the periphery of educational circles" most of his adult life and was confident that he could help make Gettysburg College and its product "better leaders and good Christian citizens."

Greatest problem the school is facing, he said, is how to make available more space. A new administration building, infirmary, and recreation building are needed. More dormitories, classrooms, faculty space are required not only for future needs but for accommodating the school's present enrollment. Faculty salaries must be raised.

Summing up the college's financial situation, the president said that $1,800,000 is needed to pay off current debts and make available funds for the administration building and recreation center.

Lancaster Conference Proposes Adoption of Grace System in 1958

By ERNEST J. HOH

LANCASTER—The Lancaster Conference as memorialized the Central Pennsylvania ynod to use the grace system in raising the pportionments for synod and ULCA beginning in 1958. This was one of the earliest eactions to the double apportionment approved by the ULCA convention.

Comments heard during the debate anged from, "This high goal cannot be reated in the same way as the regular goals f the past," to "Members are not to be used to grind out money for the church," and, "Real Christian motivation is the only thing we can appeal to."

The conference approved the use of the sector plan in 1957, a plan which is designed to increase the practice of good stewardship. The sector plan was presented by the Rev. Robert Horn, pastor of Trinity Church, Norristown. He had been invited to present a picture of the elements of the plan. Objections were raised to certain features of

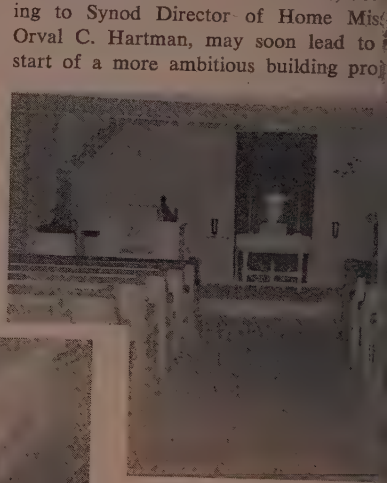
IT HAPPENED FIRST IN PENNSYLVANIA

A COMPETITION for the claim of being the first "chicken coop church" developed after THE LUTHERAN published a story on a Macon, Ga., mission which had turned a chicken coop into a chapel ("It did happen in Georgia," Sept. 12).

A Pennsylvania mission had preceded the Georgia congregation by two years. St. Andrew's Church was established in 1954 in Palmer Township near Easton with the help of the Board of American Missions and the Pennsylvania Ministerium's home mission board.

Only available place to start the congregation was a small farm. It was bought, the farmhouse became the parsonage, the barn the chapel, the chicken coop the educational department. The congregation of 254 baptized members under Pastor Samuel Krouse's leadership is now reno ing the second floor of the barn to more Sunday school space.

Promising growth of the church, acc ing to Synod Director of Home Mis Orval C. Hartman, may soon lead to start of a more ambitious building pro



First "Chicken Coop Church" tablished as St. Andrew's Palmer Township, a suburb Easton, Pa., is still worshiping barn (left) and having Sun school meetings in attac chicken coop. Chapel (above on barn's first floor with cha occupying what was formerly horse stable and carriage ro

PA.: LANCASTER . . .

the plan, such as those concerning determination by a committee of what members should be able to give. The individual's responsibility before God as a true steward should determine the degree of his participation in the financial program of the church, delegates felt.

CONFERENCE voted to establish the office of a conference executive secretary for inner missions who will have supervision over the Lancaster Home. The added financial cost of this plan will advance the per ca giving for Lancaster Lutherans from $1 to $1.75 per year for inner mission wo An expanded program is anticipated.

The all-day session of the conference held on Oct. 23 at St. Paul's Church, Lit A vacancy in the vice presidency of the c ference was caused as Pastor Alfred L left conference territory. The Rev. R mond Fetter, pastor of Christ Chur Elizabethtown, was elected to succeed h

Dr. Frederick L. Coleman, retired m

nary from India and new pastor of St. ke's Church, Bainbridge, and Dr. Ralph Gresh, pastor of Zion, Leacock, were elcomed to the conference. President arren Heinly preached.

PLANS are being made for an intensive ar of activity, including the Lutheran angelism mission in April 1957, and the ctor stewardship program to be conducted September. The leadership institute and e leadership training school scheduled for December and January will launch the new plan for leadership training in congregational life.

Over two hours were spent in discussing the doctrine of the ministry as related to practices in congregations of the synod. Dr. Walden M. Holl, pastor of First Church, Johnstown, and the Rev. Edgar D. Ziegler, St. Mark's, Hanover, presented the findings of the synod committee which had studied the matter.

ARIBBEAN

Protestant Labor Leader Named Candidate for Senator

By FRANCISCO MOLINA

PUERTO RICO—Counselor Hipólito Marano, labor leader and president of the vangelical Council of Puerto Rico, is candidate for senator on the ticket of the government party. He has drawn the irate fire the Roman Catholic Church. From press d pulpit he is being attacked as anti-atholic, an open enemy of the church, a an for whom no Catholic should cast his ote.

As soon as he was nominated to the senate, layman Marcano presented his resignation as president of the Evangelical Council. His resignation was not accepted.

The Evangelical Council is the successor of the Association of Evangelical Churches f Puerto Rico. It includes the main Protestant denominations in the island, except Lutherans and Episcopalians. Counselor Marcano was president of the association t the time when it was reorganized.

The opposition of the Roman Church to he governing party has its chief spokesman n Monseñor Jaime Eduardo McManus, Bishop of Ponce, second largest city in the sland.

In an article printed earlier this year in *Light and Truth,* Monseñor McManus accuses the Catholic people of abandoning the field to secularism, liberalism and unbelief. These three elements, he claims, "have imposed their secularistic principles over all the public life."

As quoted in *El Mundo,* one of the two main newspapers in Puerto Rico, the Bishop ends his article by saying that, "from the point of view of a nation that calls itself Christian, a secular state, a state without religion, is . . . a thing of unreasonableness that should not receive support."

In this and other statements, the bishop seems to fear a repetition of the 1952 general elections at which the governing party won every single municipality in the island.

There has now been talk of founding a Catholic party in Puerto Rico.

THE REV. T. RICO SOLTERO, Methodist leader in Puerto Rico who recently received a D.D. degree from Temple University, was declared "adopted son of the capital city" and honored in City Hall by the municipal government of San Juan on Oct. 18. Mayoress Felisa Rincón handed him the keys of the city. Historian R. W. Ramírez acted as master of ceremonies for the event.

THE FIVE BOARDS that support the interdenominational Evangelical Seminary of Puerto Rico (Methodists, Baptists, United Evangelicals, Disciples of Christ and Presbyterians) voted to appropriate $10,000 each for a new administration building. The local mission fields will contribute an added $17,000, bringing the total to $67,000. The present administration building, used also for lectures, is a very old structure.

Problems of Desegregation Topic for Synod Meeting

By ROGER G. IMHOFF

LOUISVILLE—Discussions on race relations and church extension are on the program for the synod conference meeting at Hopeful Church, Florence, Ky., Nov. 12-14.

For quick profits and repeat sales assured, sell Betty Anne Peanut Crunch and Creamy Mints, packed in attractive one-pound tins. Beddall Candy Co., Collingswood, N. J.

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Lutheran state-wide Multiple Function Agency 20 mins. from New York City needs caseworkers. Graduate training preferred: salary dependent on training and experience. Family and child services include adoption, foster home, small children's study home and family counseling. Program for the aged includes extensive community and institutional care; new building in planning stage. Lutheran Welfare Association of N. J., 93 Nelson Ave., Jersey City 7, N. J.

Leading discussions on desegregation be Synod Social Missions Chairman Her Andres, Louisville. Guest speaker is Harold Letts of the ULC Board of Sc Missions.

Speakers on church building and archi ture are Dr. Elwood Bowman of the U division of church extension and the I Edward S. Frey, director of the Departn of Church Architecture for the ULCA.

Report on the Harrisburg convention be made by the synod's delegation, led President G. D. Busch. The Commun sermon will be preached by Pastor He Kleckley, Louisville. Conference chap is Pastor A. Richard Smith, Tullaho Tennessee.

DEDICATIONS of the synod this fall incl rededicatory services in Trinity Chu Bellevue, Ky.; Calvary Church, Louisv and St. Mark's Church, Newport, Ky.

THE MONTH-LONG Billy Graham Crusa held during October in the new State F grounds Colosseum, has been drawing la

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wds. Over 28,000 were reached on sev- l Sunday afternoons, with the daily aver- e nearly 20,000. Fewer persons than ual, however, responded to the call for rsonal rededication to Christ.

Pastor R. E. Cassell of Zion Church, Park ills, Ky., has been explaining to a special ung adult group in his church relations tween the Lutheran, Roman Catholic and piscopal liturgical services . . . Louisville's eformation rally at First Church on Sun- y, Oct. 28, had as speaker Dr. Homer nderson from the Virginia Synod.

RGINIA

wo Congregations Organized, wo Missions Started in Synod

By MARSHALL F. MAUNEY

LYNCHBURG—Two new mission congrega- ons were organized and two held first rvices in the Virginia Synod in recent eeks.

Our Saviour Church was organized on ct. 21 in Bayside, Va. The Rev. Kenneth L. Carbaugh is mission developer. Good hepherd Church was organized on Oct. 28 n Morristown, Tenn., under the leadership f the Rev. Edwin Troutman.

HISTORIC old Williamsburg is about to ave a Lutheran church. Mission Developer Allen H. Fenner held the first service there n Sept. 9 with 160 people present. Plans re to organize in December, and prospects or a charter membership of 100 are good. n nearby Portsmouth the Rev. Elwood Purdham held the first service in the Simons- dale section on the same day. It was at- ended by 225 persons; 164 returned the econd week.

THE MARION area evangelism mission was held in September with 34 congregations participating. Indicative of the growing re- sponse was the fact that attendance at the evening services increased daily until the number present on Thursday night exceeded those present on Sunday morning when the mission was launched.

CHURCH LIGHTING FIXTURES

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Camp Director wanted for Lutheran Summer Camp, Michigan Synod, Gun Lake, Michigan for 1957 program. Write stating qualifications, background and experiences to Personnel Committee, c/o Rev. Everett Bunck, 109 S. Brown Street, Jackson, Michigan.

WANTED

A man between the ages of 25 and 40 as Assistant Superintendent in our Children's Home, preferably with graduate training in social work although not necessary. Salary commensurate with experience and training. The Lutheran Children's Home of the South, Salem, Virginia.

WANTED

Youth Director to supervise a large Sunday school program (approximately 1,000 children), work with the Luther League, conduct children's worship services and coordinate other related activities of young people. Those interested, please contact Zion Lutheran Church, 925 Fifth Avenue, Rockford, Illinois, stating qualifications.

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VIRGINIA . . .

Missioners trained 382 lay visitors du the week, and 139 people enrolled for tors' classes. Rally speakers were Dr. Kenneth Hewitt of Columbia, S. C., Dr. Harvey D. Hoover of Gettysburg, P

A second youth camp site was purch this month on synodical territory. Land acres) was bought for $24,000 near E burg. Developed into a youth camp, it serve the northeastern section of the sy A site near Marion was purchased previ to serve the southeastern area. Money purchase and development of the c is currently being raised through a $65 appeal.

SYNOD'S United Lutheran Church Wo met at St. Mark's Church, Roanoke, du the last week of September. Speakers cluded the Rev. Robert Maynardie, miss ary to Japan; Richard T. Sutcliffe of ULC press, radio and television departm and the Rev. J. E. Stockman, host pasto

Elected were Mrs. William Peery, B field, president; Mrs. Lester Link, Bris

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e president; Mrs. John Fray, Marion, retary; Mrs. Humes Franklin, Waynes-o, statistical secretary; Mrs. Gordon euer, Waynesboro, treasurer.

DEDICATORY services were held in Septem-r for the new Oak Grove Church, near istol, Tenn. Superintendent R. H. Ander-n and the Rev. F. L. Roof spoke. Pastor the Rev. R. L. Booze.

Synod President J. Luther Mauney per-med the act of dedication of Holy Trinity urch, Martinsville, on Sept. 16. He was sisted by Pastor W. E. Kinser.

CENTENNIAL OBSERVANCES at St. James' urch, Uvilla (Shepherdstown), W. Va., ere climaxed in September at a service which Dr. Russell Snyder, professor at iladelphia Seminary, preached. Dr. Sny-r was pastor of the parish from 1924 to 27. The Rev. John Grissinger, Jr., pres-t pastor, was liturgist.

Centennial services opened with a retreat r the Virginia Synod's Shenandoah Con-ence led by Dr. Emil E. Fischer, former esident of the Pennsylvania Ministerium. mer pastors of the parish—John H. Fray, alter Simon, and Howard Hinkeldey—d two ministerial sons of the congregation, hn and Lester Link, were preachers dur-g the summer months.

The church was founded by members of Peter's in Shepherdstown living in Union-le (Uvilla) who built a chapel in 1856. brick church was built in 1897, a parish use in 1948.

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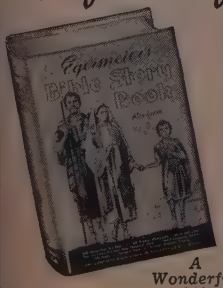

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Churches Urged to Maintain Ministry to Inner Cit

By E. RUDOLPH WALBORN

DAYTON—Relocation of city churches to residential areas or the suburbs is "a serious indictment of the witness of the church," Dr. Roy D. Miller, director of research and survey of the Dayton Church Federation, said in reporting that 22 churches have moved from the inner city to new locations since 1945. Nearly half of them left the predominantly Negro west side of the industrial city or the east side area where a slum clearance program is now under w

Dr. Miller, who is also professor of ciology of religion at Dayton's United T ological Seminary, said seven of the churches sold their old buildings to Ne congregations while nine others sold "fringe sects of the evangelistic type pay very little attention to social servic

Dayton churches fleeing areas of teriorating housing and shifting populati only follow the trend of what is happe in cities all over the United States, Miller pointed out, but in trying to "m tain the same kind of ministry" they car on in the past, they abandon all effort gain a foothold in the densely popula changing areas.

(Continued on page 46)

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Total pledged:	**$78,466**	
Amount Paid at end of nine-month period:	**$46,875**	
Relationship of Amount Paid to Amount Due:	**$ 7,642**	**More than amount due at end of half-way mark (10 months)**
Total Amount Delinquent:	**$ 1,223**	**(Less than two (2) per cent)**

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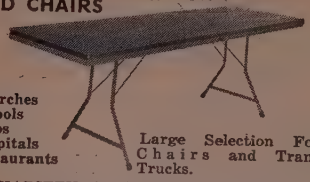

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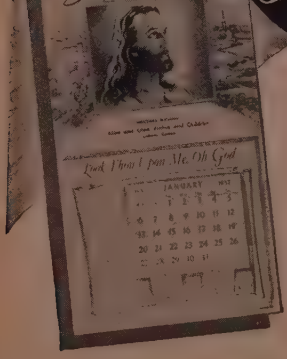
	Houston, Tex.
	Winnipeg, Man., Canada
	Southern Oregon-Northern Cal
Nov. 18-23	Flin Flon, Man., Canada
Nov. 25-30	New Brunswick, N. J.
	Kanawha Valley, W. Va.
	Canton-Akron, Ohio

OHIO . . .

(Continued from page 44)

The findings contained in his survey result in recommendations by the C Federation that churches stay where are and adapt themselves to the cha needs of surrounding communities, Miller said.

A GIVING CONGREGATION "doesn't poorer because of its giving," Ohio S Treasurer George L. Rinkliff told the sy 300 congregations in a statement on ber lence offerings received through Au 1956.



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Mr. Rinkliff, the synod's treasurer for 18 rs, has seen benevolence giving rise from 0,755 during his first year in office to ,076,554 in 1955. Commenting on these ures he said: "After 18 years I have yet find the congregation that has been dis- led by its giving. I have yet to see a con- gation saved from wreckage by its eping."

—CHANGES OF PASTORATE—

CENTRAL STATES

FONTAINE, L. S. From St. John's Church, Columbus, Neb. To St. John's Church, Auburn, Neb.

ILLINOIS

TERMAN, RICHARD L. From Christ Church, Tinicum, Pa. To secretary for stewardship, Illinois Synod.

OHIO

HULZ, LESLIE C. From Rock Creek parish, Ind. To First Church, Cincinnati.

PENNSYLVANIA MINISTERIUM

OLZAHN, KLAUS. From Audenried-Beaver Meadows parish. To St. Paul's Church, Olney, Philadelphia, assistant pastor.

PITTSBURGH

JOYCE, W. GORDON. From Mt. Zion Church, Northside, Pittsburgh, assistant pastor. To First Church, Ridgway.

UPTON, WARREN E. From Lynnwood Church, Belle Vernon. To St. Petersburg parish.

ROCKY MOUNTAIN

FUNK, PAUL W. From Good Shepherd Church, Pocatello, Ida. To Grace Church, Casper, Wyo.

SOUTH CAROLINA

LONG, I. E. From St. Johannes Church, Charleston. Retirement (Dec. 31).

MISSIONARIES

ARRIVALS

WHETSTONE, HAROLD V. From Liberia, Oct. 7. 134 Snider Ave., Waynesboro, Pa.

ZARTMAN, RUTH. From British Guiana, Sept. 25. 538 Lincoln Ave., Myerstown, Pa.

DEPARTURES

INNES, BEULAH. To Lutheran Mission, Mon-

(Continued on page 49)

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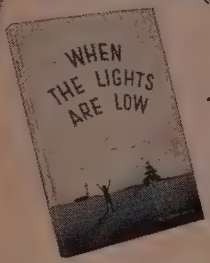

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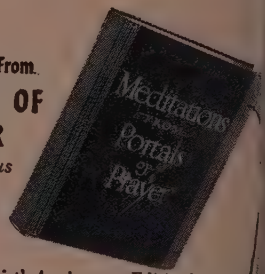

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HANGES OF PASTORATE . . .

(Continued from page 47)

rovia, Liberia, West Africa. Oct. 10.
RGENS, SISTER LINA. To Lutheran Mission, Monrovia, Liberia, West Africa. Oct. 10.

DECEASED

THE REV. GEORGE S. KLECKNER, astor emeritus of the Forks-Arndts parish, aston, Pa., died on Oct. 21. He was a na- e of Moorestown, Pa., and a graduate of uhlenberg College and Philadelphia Seminary. Ordained by the Pennsylvania Ministerium in 1898, he served St. John's Church, Penn Argyl, and Grace Church, East Bangor, and was pastor of the Forks-Arndts parish from 1906 until his retirement in 1940.

Pastor Kleckner is survived by his wife, the former Mary Santee, and a daughter, Miriam Elizabeth.

Services were conducted on Oct. 24 by Ministerium President Charles M. Cooper, the Rev. Earl R. Kreidler, and the Rev. Orion A. Eichner at Forks Church. Burial was at Moorestown Cemetery.

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IN CONCLUSION . . . . . .

IT WOULD HAVE BEEN excellent at the United Lutheran convention at Harrisburg if we had been offered a hard-hitting resolution against racial segregation, especially in our churches. There is just beginning to be a small trend toward integration in our congregations in mixed neighborhoods of large cities. A strong statement supporting such effort might have been helpful in local situations.

Instead, the Board of Social Missions brought us a mousy little document referring chiefly to the school situation in the South. I don't blame this board, because it had its hands full of other matters at this convention, especially the lengthy, well-thought-out statements on marriage and family life (*see page 12*).

THE SEGREGATION statement which did reach the convention (in its closing hour) contained a sentence to which some Southern delegates objected. It said that the ULCA "states as its belief that the Supreme Court decision of May 17, 1954, is in harmony with Christian convictions . . ." In my opinion this sentence was unnecessary for two reasons:

1. The U.S. Supreme Court does not need the church's endorsement of its decisions. (What might have happened if the 1926 convention had been asked to endorse the 18th amendment?) Judges —Jew and Gentile alike—must reach their decisions on the basis of law, seeking to assure justice in human affairs. They are responsible to God, the creator of all men, but according to the U.S. constitution they are not instructed to act "in harmony with Christian convictions."

2. Much more serious, in my opinion, was that a statement endorsing the Court's decision in the school cases was aimed at only 17 states—those in wh segregation was legal previous to 19 Less than 20 per cent of the delegate Harrisburg came from these states. other 80 per cent could easily have voted them on school integration in South, and then have gone home to t 99 per cent segregated churches wit clear conscience.

It's the Southerners themselves have to speak on school segregat They ought to do it at every synod c vention until their words are no lo necessary. Some have been doing it.

But the one thing most Souther resent is having Northerners cond them as second-class Christians. I k from intimate acquaintance with fell Lutherans in the South that most of t are deeply conscientious. They are av that segregation is on the way out. T need time to get adjusted to the rac change that must come in their socie

I TRUST AND RESPECT these peopl the South, and want to be their fr as they struggle with social problem immense proportions.

It's true that at Harrisburg a South delegate called himself a "Christian regationist." That's like saying one i Christian sinner." We are all sinn even though we seek through repenta and forgiveness to be Christians. Bu one should be proud of being eithe sinner or a segregationist."

For the 1958 convention I pro that the Board of Social Missions us a deeply reasoned, strong, and cle worded statement on the whole ques of segregation in our society, and e cially in our churches. Then we have something worth debating Dayton.

—ELSON RU

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